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# THE HITTITES:

THEIR

INSCRIPTIONS AND THEIR HISTORY.

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VOLUME II.

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BY

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# THE HITTITES:

## THEIR INSCRIPTIONS AND THEIR HISTORY.

### CHAPTER IX.

#### THE HITTITES IN EGYPT (CONTINUED).

ZOHETH had the good fortune to marry Sherah, the daughter of Beriah. She is said to have built Beth Horon, the nether and the upper, and Uzen Sherah. The Hebrew word, to build up, is used to denote the founding of a family as well as of a house or city, but ever since the days of Cain, who built a city and called it after his son Enoch, the custom of commemorating the birth of an illustrious child, by imposing its name on a town continued to obtain, so that Beth Horon and Uzen Sherah may be taken to represent at least two of the sons of Zoheth and Sherah. They are the Horus and Achencherses who immediately follow Amenophis in Eusebius's version of Manetho's eighteenth dynasty. To the name of Achencherses the note is appended: "Under him Moses led the Jews in their Exodus from Egypt." The wives of Seti Menephthah were Twea and Tsire, the last being the Sherah of the Kenite record. Josephus calls her Acencheres, but wrongly places her after Horus, although two masculine Acencheres are placed after her. Uzen Sherah as Achencherses, Acencheres, Cencheres, Concharis, and in the Irish annals Cingeris, is always connected with the Exodus of Israel or some singular calamity that befell Egypt. In Greek tradition he was Cenchrias son of Poseidon, and Cenchrae, the port of Corinth on the Saronic gulf, commemorated him, while the gulf itself, like the Italian Surrentum and the Aurunci, bore the name of his elder brother Horon or Choron. But the most familiar Greek form of his name was Cinyras, who by various

writers is made the father or grandfather of Adonis, or is identified with him. Adonis is the god Atin-re of the Stranger Kings of Tell el Amarna in Egypt, among whom Eesa or Ishi appears, and as a man represents his ancestor Othniel. He was worshipped at Byblus in Phœnicia and in many parts of Greece, his rites being celebrated by priests who shaved their heads after the fashion of the Egyptian priests of Isis. Lucian says that the ceremonies lasted two days.<sup>1</sup> On the first all the people went into mourning, coffins were placed before every door, and processions filled the streets in which the images of Venus and Adonis were carried to the sound of mournful music and the loud wailing of their votaries. Many of these carried boxes or vases in which they had reared half-grown herbs, emblematic of the immature age of the god, and these gardens of Adonis they carried at the close of the day to the neighbouring sea or stream, into which they cast them amid great lamentation, to perish. But the second day was one of rejoicing, in which they celebrated the resurrection of Adonis from the dead. The story of the death of Adonis is that he was a prince beloved by Venus, who, in spite of her entreaties, exposed himself in the chase, until at length, having wounded a wild boar of unusual strength and ferocity, the animal turned upon and slew him. This is supposed to have happened at the Adonis river in Phœnicia, which in the words of Milton :

"Ran purple to the sea, supposed with blood,  
Of Thammuz, yearly wounded."

The wild boar is a fable, for the fate of Adonis was always associated with water. Not only was the river artificially coloured by his priests so as to appear to flow with blood, but, as has been told, the emblematic gardens were thrown into the water to die. Lucian also says that a head formed of papyrus, or a vessel of papyrus containing a letter, was annually thrown into the sea at Alexandria in Egypt and floated to Byblus, and by its arrival there informed the women of Byblus that Adonis was found. Athenæus and Ælian describe a fish called Adonis which was equally at home in the sea and on land, spending half

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<sup>1</sup> Lucian, de Dea Syria.

its time on the shore, and the naturalist thought it was so called because Adonis, the son of Cinyras, was in love with two goddesses, one of the land, the other of the sea.<sup>2</sup> In another place Aelian mentions a large fish found in the Red Sea which the Arabians called Perseus.<sup>3</sup> Now Cynurus was a son of the Greek Perseus, so that all these particulars relate to the overthrow of the Pharaoh of the Exodus in the Red Sea.<sup>4</sup> The spectacle of the Egyptians whom Israel saw dead upon the sea shore long dwelt in the memory of the coast tribes, and, when they saw the singular fishes basking on the rocks or sandy beach from which the waters had receded, it was but natural to name them after the lord of the submerged host.

There is much confusion in the Greek accounts of Cinyras and Adonis. Apollodorus places at the head of his genealogy Cephalus followed by Tithonus, Phaethon, Astinous and Sandochus the father of Cinyras, whose sons were Oxiporus and Adonis, and whose three daughters died in Egypt.<sup>5</sup> Tithonus is also made a son of Laomedon, whose name as Ulam Bedan is repeated in that of Phaethon. There is evidence of a union of the family of Leophrah and that of Bedan the Zimrite in the Assyrian record of the Patinians, some of whose kings are called Lubarna; and in the geographical nomenclature of Palestine, where the transported Canaanitic Beth Horon the upper, was in the vicinity of the tomb of Bedan the Pirathonite. Astinous is, therefore, a disguise of the name of Ishgi, who must have married a daughter of Bedan. His wife's name on the monuments is Taia, of whom M. Lenormant says: "This queen was not an Egyptian; the monuments represent her with light hair, blue eyes and rosy cheeks, like the women of northern climates. An inscription preserved at the Cairo Museum mentions her father and mother by names which are not Egyptian, and not even belonging to any foreign royal family."<sup>6</sup> Sandochus the son of Astinous is Zoheth. Professor Sayce has exhibited the Cilician connections of this name, and the Cilicians, be it remembered, are the Charashim

<sup>2</sup> Athenaeus, viii. 5; Aelian, de Animalibus, ix. 36.

<sup>3</sup> De Animalibus, iii. 28.

<sup>4</sup> Pausanias, iii. 2.

<sup>5</sup> Apollodorus, iii. 14, 3.

<sup>6</sup> Lenormant, Manual, i. 238.

whose valley in Moab Josephus calls that of the Cilices.<sup>7</sup> Sandes was a Cilician god, and Sandochus is said to have gone to Cilicia from Syria and to have founded Celenderis there. On the Assyrian monuments two Cilician kings are mentioned, bearing the names Sanda-sarvi and Sandu-arri.<sup>8</sup> Stephanus of Byzantium states that Adana and Sarus founded the city Adana, and that they were gods, along with Ostasus, Sandes, Cronus, Rhea, Japhetus and Olymbrus. These are chiefly Ethnanite names, Adana being Ethnan or Othniel; Sarus, Seraiah; Ostasus, Isghi in an Astinous-like form; Sandes, Zoheth; and Olymbrus, Leophrah. The change of Zoheth to Sandes, Sandacus, Xanthus, Zacynthus, is analogous to that which transformed Hod into Hind and Bedad into Pandu and Pandion. Pausanias associates Zacynthus with Eryx and Archon, who is Rakem the uncle of Bedan.<sup>9</sup> The Irish annals also connect his father Ishgi with that Zimrite, making him as Ith the son of Breogan, and representing Taia the wife of Ishgi by Tea the grand-daughter of Ith and wife of Heremon.<sup>10</sup> The Latin version mediates between Rakem and Bedan by calling Ishgi or Acestes the founder of Segestae near Eryx in Sicily, and representing him as the son of Egesta and the river-god Crinismus; while Egesta is the daughter of the Trojan Hippotas who sent her away to Sicily, lest the monster who ravaged Ilium in the time of Laomedon should do her an injury.<sup>11</sup> Butes is called the son of Eryx, so that a marriage of Bedan with the daughter of his uncle Rakem may reconcile all the accounts, and this is confirmed by the statement of Pausanias that Lamedon of Sicyon married Pheno the daughter of Clytius, which Clytius as denoting the Gileadite family can have been no other than his uncle Rakem.<sup>12</sup>

Apollodorus gives to Sandochus in marriage Thanacea, or, as some editions read, Pharnace, the daughter of Megessareus or Megessaras, names which it is hard to connect with history, unless Megessaras be an amplification of the name Sherah, and Thanacea

<sup>7</sup> Trans. Soc. Bib. Arch. vii. 285; Josephus, Antiquities, xiii. 15, 4.

<sup>8</sup> See Sayce, Monuments of the Hittites, Trans. Soc. Bib. Arch. vii. 285.

<sup>9</sup> Pausanias, viii. 24.

<sup>10</sup> Keating, 146.

<sup>11</sup> Virgil, Æneid, var. loc.

<sup>12</sup> Pausanias, ii. 6.



a corruption of Tahath, thus inverting the nomenclature of the Kenite and monumental lists. She was the mother of Cinyras, who married Metharme, daughter of Pygmalion of Cyprus, and was by her the father of Oxiporus and Adonis. Panyasis, according to Apollodorus, had a different story which made Adonis the son of Thoas king of Assyria and his own daughter Myrrha. This is the story that Ovid has versified, but he replaces Thoas with Cinyras. From many sources Sir Isaac Newton reconstructed a story of Cinyras by which he attempted to explain the fall of Vulcan from heaven.<sup>13</sup> Thoas married Calycopis, daughter of Othreus king of Phrygia, and acquired the name of Cinyras from his dexterity in playing on the lyre. Bacchus, having entered his home and intoxicated the king, injured him in his marital relations, but as a solatium made him lord of Byblus and Cyprus, where he grew enormously rich and lived to the time of the Trojan War. Adonis was the son of Calycopis. Here is a plain confusion of Zoheth's union with Sherah and that of Hadar with her cousin Mehetabel, for Othreus is Hadar. Much might be reported of Cinyras, but the contradictory stories would only confuse, and their contents are not to edification. He is not the father of Adonis, but the same person, for Cinyras was a name of that divinity.<sup>14</sup> Thoas, who is called his father by Panyasis and others, denotes not Tahath but Zoheth, and is thus the same person as Sardocho. His mother Sherah is a Pharaoh's daughter, but Mehetabel, her cousin, whose father was Thothmes II., is the saviour of Moses. As Myrrha Sherah appears to have been the accomplice or victim in an act of the vilest incest, recalling the story of the daughters of Lot. The Greek traditions are only too true. M. Lenormant says of Rameses II.: "This Sun-king of Egypt increased the royal harem to an unprecedented extent. During the sixty-seven years of his reign he had 170 children, 59 of them sons. Considering himself superior to all moral laws, he even went so far as to marry one of his own daughters, the princess Bent-Anat."<sup>15</sup> Mr. Osburn quotes an inscription in which a Pharaoh, whom he calls Thothmosis, is styled the brother

<sup>13</sup> Chronology of Ancient Kingdoms.

<sup>14</sup> Guignaut, *Réligions de l'Antiquité*, ii. 45.

<sup>15</sup> Lenormant, *Manual*, i. 256.

of his mother, and between this Thothmosis and his father and grandfather Mesphres Thothmosis he places the name Acencheres.<sup>16</sup> The same horrible story is told of the Indian Prajapati and his daughter Sarawati, who, represented by a river, was said to flow with blood; it is repeated in Irish tradition, which makes Aongus Tuirmheach the father and grandfather of Fiachadh Fearnara; and in the British legend of Vortigern.<sup>17</sup> Professor Max Muller has identified the Vedic Saranyu with the Greek Erinys, those avengers of evil deeds who came to represent the remorse of an accusing conscience.<sup>18</sup> The two Horons are their originals, Horon the Tachatton and Horon the Elyon or Gelyon, whence came Aurunca and Suessa Aurunca of the Italian Aurunci, the Hiranya Aksha and Hiranya Casyapa of Indian mythology. Sons of the injured Zoheth, they were the natural avengers of his honour and their mother's shame. In the evils that befell Uzzen Sherah or Acencheres, and for his sake fell upon all the land of Egypt, the ancient world saw the hand of divine retribution and gave to it the name of those most wronged.

Leaving the history of Zoheth and his sons for later consideration, we must retrace our steps and take up the main Egyptian line after the death or abdication of Mezahab. Tahath or Thothmes II., who married his daughter Matred and introduced the Zoroastrian creed of which Mithra was the centre, does not seem to have done any memorable deeds beyond commencing some buildings in Ethiopia which were completed by his successors. We have seen that Saul or Osortasen III. and Leophrah or Amenhotep II. were his contemporaries, the latter at Elephantine and the former at Abydos and in Lower Egypt. When Saul died and Ophrah met his fate, there was a time of anarchy. The Cynro-Zerethite dynasty, which had powerful allies in Chaldea and Mesopotamia, took possession of all Southern Palestine and Arabia Petraea, and probably made common cause with the representatives of the Ammonian line in Thebes. In Lycopolis or Siout in Central Egypt the name of a king Rekamai has been

<sup>16</sup> Monumental History of Egypt, ii. 302.

<sup>17</sup> Muir's Sanscrit Texts, i.; Keating: Geoffrey.

<sup>18</sup> Chips ii. Comparative Mythology.

<sup>19</sup> Josephus against Apion, i. 26.

found, who represents what was in the time of Jabez the vice-regal family of Mareshah. The son of Mareshah was Chebron or Hebron, who as Chebron or Chebros follows Amosis or Mesha, with whom he was really contemporary, in the beginning of Manetho's eighteenth dynasty. A son of Chebron was Rekem, who may be the Rekamai of Lycopolis, supposed to be a Shepherd king. The descendants of Rekem in succession were Shammai, Maon or Magon, and Beth Zur. The latter name in Hittite was Zur-vuna, and in geographical nomenclature was Saravene in Northern Commagene. It was probably the original of the divine name Serapis, whose fane in Greece Pausanias connects with the Argive Ægyptus and with Alcon son of Hippocoon, who is Rekem. The Serapium in Lower Egypt marks another stage in the fortunes of Mareshah's family, and their final stand in Egypt was made at the Serbonian marsh that extends almost to the river of Egypt called Arish after Mareshah himself. Lycon or Lycopolis may have received its name from Rekem, and the facts that Zur-vuna was in Egypt and that the Deltite kingdom of the Anubite Ammonites continued, are indicative of the support that the obstinate Thebans received, not only in repelling the three kings, but in retaking the short-lived empire of Saul. Typhon had not yet taken refuge in the Serbonian bog. It was the southern Pharaohs who fled, as Josephus tells us from Manetho. His account is that Amenophis collected the lepers and impure people of the land (probably the Aadtous or Jahdaites whose name is translated, the impure), and set them to work in the quarries, at the same time granting at their request the city of Avaris as their residence. There a priest of On or Heliopolis united them and other tribes in Egypt and Canaan in a confederacy. This Osarsiph, who may possibly be Zur-vuna, gave his people new laws opposed altogether to those of the Egyptians, requiring them to destroy the sacred animals, and have no fellowship with any tribes beyond the bounds of their confederation. Marching southward to the number of 200,000, they ravaged the country, setting towns on fire, profaning the temples, and making the priests cook the sacred animals with the wooden idols, after which they stripped them and drove them out of the land. Amenophis sent his son Sethos, surnamed Rameses, to a friend of



his in Ethiopia, and marched against Osarsiph's host with 300,000 of the most warlike of the Egyptians. But his courage failed him, and he retreated into Ethiopia without an engagement. "For the king of Ethiopia was under an obligation to him, on which account he received him, and took care of all the multitude that was with him, while the country supplied all that was necessary for the food of the men." Concerning the anarchy and historical difficulties of this period, M. Lenormant writes: "Everything shows us a time of trouble, of continual revolution, and of civil discord. No doubt part of the disturbances, of which the monuments bear traces, must have been contemporary with Har-em-Hebi, and have lasted during the whole of his official reign. In that period, we repeat, there are obscurities still impenetrable in the present state of knowledge, and which new discoveries alone can dissipate."<sup>20</sup>

The Greek traditions confirm the statement of Josephus. Tyndareus, who was now Hadar, fled from Tentyra and Abydos to the representative of the line of Aphareus or Ophrah, and had an asylum granted him in Talmis, opposite which a new Dendur soon arose. And Danae, with the infant Perseus, and perhaps the aged Tahath his father, found their way also to the court of Dictys. Thus the Elephantine kingdom became the refuge of two monarchs, and its king Ishi, a third Amenhotep or Amenophis, might justly arrogate to himself the title of King of Egypt. The same account is given in the Indian scriptures of the flight of the royal line before the Kshattriyas or Achashtarites, and of the birth of Parasara, Parasu Rama and Urva, the avengers of the slain in after years, in exile and deep distress.<sup>21</sup> Here, however, the real difficulty begins. Manetho's list of the eighteenth dynasty is terribly confused, yet he recognizes only one Thothmosis and one Rameses, while modern workers among the monuments find four Thothmes and three Rameses. Mr. Sharpe proves by monumental evidence that Thothmes II. married Queen Mytera or Nitocris, the successor of Menthesuphis, in the language of the contemporary Kenite scribes, Matred, daughter of Mezahab. This Mezahab is Har-em-hebi, the golden

<sup>20</sup> Manual, i. 240.

<sup>21</sup> Muir, Sanscrit Texts, i.

Horus, father of Mutretem or Mutnetem, and M. Lenormant says that Rameses I. was the grandson on the mother's side of Har-em-hebi.<sup>22</sup> According to Mr. Sharpe, that grandson was Thothmes III.<sup>23</sup> According to Sir Gardner Wilkinson, Rameses I. traced his descent from Amenophis I., or the Kennezite Meonothai son of Hathath and Abiezer.<sup>24</sup> The name Rameses, the son of the Sun, does not occur in the Kenite list at all. It is probably a religious title first made use of by Tahath or Thothmes II. as the reviver of the old Horite line of Ra, which descended to his son Beriah and to Uzzensherah, the offspring of that monarch. It is possible that the second Tahath married into the family of Meonothai, and thus counted his descent from the Amenophids, but the honour which he accorded to Amun shows that he allied himself with the Jabezites or Amenemes. It follows, however, that Thothmes III. and Rameses II. are one and the same person, and that the forty-seven years of the former are included in the sixty of the latter. Eusebius gives to Rameses a reign of sixty-eight years. According to Josephus, the expulsion of the Shepherds took place in the reign of Thothmosis, but the Bible statement that the captive Jews built for Pharaoh the cities Pithom and Raamses connects him with the latter name, for the Tahaths were the descendants of Etam, Atmos, or Pi Atum, after whom Pithom was called.<sup>25</sup> The name Rameses, although not a personal name, and thus valueless in the comparative study of traditions, is useful as indicating the point at which the old line of Ra regained Egyptian sovereignty, and completely confirms the Bible story of Egyptian rule and Israelite oppression. There were only two supreme Pharaohs on the throne between the fall of the Hycsos and the Exodus, the old king who died, and the young successor who perished in the waters of the Red Sea. The old king was the Greek Perseus, the Indian Parasu Rama, and the Egyptian Thothmes III. and Rameses II. He was thus Beriah of the Kenite record, who united two dynasties, being the son of Tahath II., the native Pharaoh, and of Matred the daughter of Mezahab, the last of the Hycsos-Ammonian line.

<sup>22</sup> Manual, i. 240.

<sup>23</sup> History of Egypt, i. 47.

<sup>24</sup> Rawlinson's Herodotus, app. bk. ii. ch. viii. (sixth dynasty).

<sup>25</sup> Josephus against Apion, i. 14; Exodus, i. 11.

The monuments show that Mehetabel, the daughter of Tahath II. and Matred, was much older than Beriah, thus discrediting the romantic Greek legend of Danae which makes Perseus her first-born. With her parents she found refuge from the tumultuary Hittites and Carians, who were ravaging Egypt to the very borders of Nubia, in the kingdom of Ishgi. Although this son of the great Leophrah had married a daughter of Bedan, who even then it may be was acting as regent for his kinsman, the youthful Baalhanan, and was thus associated with the ally of the Egyptian spoilers, he courteously received the fugitives. The descendants of Jabez and his son Mesha were sacred in his eyes, for he called himself the first prophet of Ames and Isis, or of Mesha and Hathath. Also the southern land which constituted the kingdom of the Tahaths seems to have been left under his government, when the second of that name went to Thebes to claim the empire that had been guaranteed to him with his Theban spouse, for one of his officers, Necht-Ames, is termed "superintendent of the double storehouse of all the gods in Takahti and the god Ames in Xenti." At the court of Ishgi another refugee from cruel enemies obtained shelter, Hadar the son of Saul, and he succeeded in gaining Mehetabel for his bride. He thus became a fourth Thothmes, for the infant Beriah was the third, and as such his consort's name is Mautemva, or, if the boat-like hieroglyphic at the foot of her cartouche be read *bari*, the boat of the sun, Mautembari. Her Ammonite descent is clear, for, assuming royalty as regent for her aged father and infant brother, she wrote upon her monuments, "King Thothmes, she has made this work for her father Amun." Hence she is also called by the Theban name Amun-nou-het. Still another name, borne by her is Thermuthis, which is the Egyptian Toer Maut or great mother, out of which the Greeks made Andromache and Andromeda. Homer could not if he had tried been guilty of a greater paradox than that which converted the chief enemy of the Trojans into their protector Hector, the husband of Andromache, for these are Hadar and Mehetabel. That Hadar's queen was as warlike as himself cannot be averred, although her monuments represent her dressed as a man and engaging in foreign conquests, for these representations may be attributions to the queen regent

of the acts of her warlike husband. It was indeed Adrastus who led the Epigoni back against Thebes. Prior to this conquest, however, we learn from the stories of Ixion, Zohak, and Dictys, that a struggle had taken place in the Elephantine kingdom. The two sons of Ishgi, probably no older than the youthful Beriah, if indeed they had attained his years, were the puppets of adverse factions, of which that of Zoheth favoured the heir of the Theban throne, while that of Ben Zoheth, whom the Egyptians called Zaiath-Khirrii, and the Assyrians, Sandu-arri, was opposed to, and desired to injure, him. The latter is the Polydectes who sought to force Danae to marry him. Taking his father Ishgi's name, he is the Ixion who entrapped his father-in-law Deioneus into a fire pit to his destruction, and sought to win the affections of the wife of the Pharaoh who, according to Tzetzes, expiated him, and for these offences was bound upon the wheel. The descent of Ixion is from Phlegyas or Bela, or from Peision or Pachnan, and his wife Dia agrees with Taia, the wife of Ishgi. But that Ishgi's son Benzoheth was the criminal appears from the Persian story, in which Zohak served his father or father-in-law Mirtas the Tasi as Ixion served Deioneus, being himself Biurasp, a descendant of Beor.<sup>26</sup> It seems probable that the aged Tahath fell in the contest that ensued, being the Jamadagni, peaceful sage, whom Parasurama avenged equally with Siphthah or Zabad, and his three sons, that fell before Thebes. The Polydectite faction was subdued, and Zaiath-Khirrii driven out of Egypt to swell the Hittite horde in Canaan.

Hadar and his royal consort took Thebes, where she set up two obelisks in memory of her father Thothmes, one of which still stands amid the ruins of Karnak. Seated at last upon the throne of her grandfather Mezahab, she had her brother Beriah crowned as Rameses II., the second son of the Sun and guardian of the Mithriac faith, and as Thothmes III. the heir of the ancient Egyptian line of Tahath. But while the young king was the son of the Sun and of Thoth, she did not allow him to forget his maternal ancestry, calling him Mei Amun, the beloved of Ammon. For fifteen years at least Mehetabel kept the empire for her brother, not only pushing her border northward and limiting

<sup>26</sup> Tabari, 97.

the region overrun by the Hittites and Philistines, but crossing over into Arabia and enriching herself with the spoils of Yemen. At Semneh and Amada in Nubia, her husband Hadar, as Thothmes IV., erected monuments, in which he rendered adoration to his father Saul as Osortasen III. There he conquered the negroes. But in the north he left his name upon the Sphinx, that Hittite monument at Gizeh, as a sign that the empire of the Jachdaïtes was at an end. Of his career of conquest there is no record beside, save that the Zerethite Rutennu of Mesopotamia paid him tribute, and this means much. It means that Caphtorim and Philistim were driven out of Egypt, hovering, nevertheless, like hungry lions, upon her north-eastern borders; that the alliance made between Saul and Michael of the Xoïte kingdom by the marriage of Helen to that Anubite prince was ratified; and that the palmy days of Beerothite sovereignty in Gebalene were restored. Hadar was the hero of the eighteenth dynasty, who fought its battles from the Euphrates in the north to distant Yemen and Ethiopia in the south, while his queen, as regent for Beriah, sat upon the Memphite throne. Already he has appeared as the overthrower of the Cymro-Zerethite kingdom on the shores of the Dead Sea. Farther south in Arabia Petraea he recovered the mines opened by his ancestor Hadad, and set up his queen's name with that of her brother Beriah as Thothmes III., consecrating the peninsula to her as Hathor the mistress of Mafkat.

Beraiah did not like his sister's tutelage and would willingly have cast it off, yet dared not, for Hadar the Beerothite was the mightier of the two men, and a single word from him would have been enough to bring all his brother Hittites, a numberless and valiant host, into the land they had wrested from the ancestors of the Thothmes long years before. There is a singular nobility in Hadar's character. Brave as a lion, rich and powerful, he not only endured the ill disguised dislike of the petulant Beriah, whose egregious vanity made him jealous of his brother-in-law's fame, but modestly effaced himself, ascribing all the honour of his warlike achievements and great constructions to his consort and the sovereign for whom she exercised the functions of regent. The second Rameses is said to have reigned sixty-six years, but his reign must have been longer, for his

successor had only been twelve years on the throne when death overtook him, and at this time Moses was eighty years of age. At the birth of Moses, Rameses exercised regal authority, for his was the edict that the infant sons of the Hebrews should be put to death. Prior to this time the subjugated dwellers in Goshen had been condemned to hard labour as builders of the treasure cities Pithom and Raamses, and on the monuments of Thothmes III. and Rameses II. they are represented at this task, the victims of cruel oppression. "They are more and mightier than we," said Pharaoh of the children of Israel, and this was probably true, so far as the native Egyptians who adhered to his fortunes were concerned, for many of its Amorite families had passed into Palestine, and others in the Arabian desert were waiting, along with the expelled Moabites, for the death of Hadar or the decay of his power to wrest Canaan from the Hittites.<sup>27</sup> The alliance of Rameses with Hadar the Beerothite, and his descent from the Ammono-Hittite kings of Thebes, did not please the families of Shechem, Gibeon, and Seir. But for the support of Hadar and the Xoite Michael, Rameses would never have gained his throne, nor, gaining, would have been able to keep it. Hadar was at the height of his career, and his wife Mehetabel was still nominally the regent, when the infant Moses was laid in the ark of bulrushes and placed among the papyrus plants on the brink of the Nile. Rameses was still young, for he reigned sixty-eight years after this, young, tall and handsome, every inch a king, but proud, crafty, vicious, and cruel as the grave. He had issued the edict to slay the children; his officers had approved it, and by none might it be gainsaid. Yet one there was whose right royal mother heart revolted at the fiendish counsel, and who expostulated, but all in vain, with her younger brother, to whom she had been as a mother while her husband's strong arm had secured him Egypt's wide dominion, for, so far, there is no record that Rameses had fought a battle in person. Pharaoh's daughter saved the infant Moses and adopted him, for her one son Shimon, the Esfendiar of the Persians, was away at the wars with his father Hadar, an Agamemnon, king of men, dear to the hearts

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<sup>27</sup> Exodus, i. 9.



of the Egyptians, who longed to see him on the throne.<sup>28</sup> This Pharaoh's daughter was Mehetabel, and that is why the Hebraeo-Kenite record mentions her name, the only name of a consort given to the kings that reigned in Edom. Josephus calls her Thermuthis or Toer Maut, the great mother, probably the affectionate title she bore among the Egyptians as mother and all to young Rameses and his people. Homer may be pardoned for his historical blunder in making Andromache daughter of Eetion, king of Thebes, and mother of Scamandrius, the wife of a Trojan Hector, on account of the beautiful picture he draws of the white armed matron, so full of motherly love and tender solicitude for her husband's welfare. None but she in all the broad land of Egypt would have dared to brave the tyrant and save the Hebrew child. Other writers mention her, but so confusedly that their statements add nothing to our knowledge. Artapanus calls her the daughter of Palmanothes, which looks like an inversion of her true name, and the wife of king Chenephres, her name being Merris. According to Bar Hebraeus, she was Trimuthisa, called Damris by the Hebrews, the daughter of Amenophathis and wife of Knaphra.<sup>29</sup> But the true name of the queen regent and saviour of Moses survives to this day on the Lower Colorado in America, among the Mojeves or Amockhaves, who have a tradition that Mathovelila or Matevil once lived with them in a *casa grande*, but the *casa* was broken down, and he departed into the east to a mountain where dead warriors go.<sup>30</sup> It is strange that the lineage of Mezahab, for such are these Mojeves, should hold in honour the granddaughter of the last Jahdaite Pharaoh, seeing that she was the expeller of his Capthorim from Thebes and Coptos, and that her father Tahath and husband Hadar were alike enemies of the descendants of Jabez.

Although Rameses or Beriah was in a sense the lord of all Egypt, there were three monarchies in that land more or less independent of his sway. Michael and his brethren held the eastern part of the Delta; Ishi and his son Zoheth occupied Elephantine; and Hadar and his son Shimon disputed in a measure with their

<sup>28</sup> De Lanoye, Rameses the Great, 236.

<sup>29</sup> Cory's Ancient Fragments.

<sup>30</sup> Becker, Congrès des Américanistes, 1877, Tome i. p. 335.

brother-in-law and uncle the sovereignty of the whole country. It is yet difficult from the joint testimony of tradition and the monuments to reconstruct the history of the long reign of him who has been regarded as the greatest of the Pharaohs, and whose mummy has so recently been brought to light. Nevertheless it is clear that his reign consists of three distinct periods. In the first, he was under the guardianship of his sister Mehetabel, and Hadar fought his battles. In the second, he was at times in friendly, at others, in hostile, relations with her son Shimon, whose death he seems to have compassed. And in the third, he was supported by the valour of his son-in-law Zoheth, the Seti of the monuments. The first of these has been already illustrated. The second calls for information concerning Shimon and his sons. Hadar the father of Shimon was the first Persian Darius, so that Persian history should tell the story of his family. It does so, but with as much confusion as that which reigns in Homer's poem on the fall of Troy. The cause of this confusion is the change of relation from enmity to friendship and from friendship to enmity brought about by the many alliances of rival Hittite and native Egyptian families. Already Hadar as Gudarz has been found in Mirkhond warring on the side of Thebes instead of against it, yet betraying his true position as an Adrastus by the twin circumstances of a sanguinary defeat and subsequent glorious victory. His son Shimon as Esfendiar again is falsely made the son of Gushtasp and the great enemy of the patriarchal Rustam, who, as the son of Zaul, should be his own father. A Persian tradition reported by Ælian serves to connect the nursling of the Simurgh with his grandson, for it states that Achaemenes was brought up by an eagle.<sup>31</sup> Plato's scholiasts represent this Achaemenes as the offspring of Perseus and Andromeda, instead of Perses, who is generally made their son. Half the truth is here, for Andromeda, daughter of Cepheus, is Mehetabel as Toer Maut, the descendant of Mezahab and Ziph, the sister of Beriah or Perseus, and the wife of Hadar. Other Greek traditions display similar blunders. Agamemnon, who is Shimon and Achaemenes, is rightly the son of Atreus, but in marrying Clytemnestra, the

<sup>31</sup> De Animalibus, xii. 21.

daughter of Tyndarus, he is made to ally himself with a daughter of his own line, inasmuch as Tyndarus or Tyndareus is a form of the dynastic name Hadadezer. But the story that Clytemnestra was betrothed to a son of Thyestes, from whom Agamemnon took her, and that he suffered death at the hands of his unfaithful wife and her paramour, Ægisthus, son of Thyestes, coupled with that of the enmity of the Persians to the race of Zohak, lets in a flood of light upon the history of Shimon, showing that he married a princess who stood in some relation to the Kenezzite kingdom at Elephantine, and that Zoheth, son of Ishi and Taia, who replaced him as the general of Rameses, was the cause of his death. Further Greek traditions make Orestes the son of Agamemnon, but restore the great enemy of Troy in Tisamenus, the son of Orestes, who with his four sons was driven by the Heracledæ out of Argos into Achaia, and who fell fighting against the Ionians, as Esfendiar died by the hand of Rustam. According to Pausanias, the four sons of Tisamenus were Daimenes, Sparton, Telles, and Leontomenes. Persian history gives Esfendiar but one named Behmen, whose surname Ardeshir explains the Greek Orestes. But the Kenite record presents the true names of the four as Amnon, Rinnah, Benhanan, and Tilon.<sup>32</sup> Of these Amnon corresponds to Daimenes, Behmen, and Memnon, and Tilon to the Greek Telles. To Diodorus, Shimon was Osymandias, whose tomb at Thebes he describes as the work of Memnon of Syene.<sup>33</sup> He tells of the enormous statue of his mother, on whose head-piece three queens were represented, showing that she was the daughter, wife, and mother, of a king. On his own statue were the words, "I am Osymandias, king of kings; if anyone would know how great I am and where I rest he must destroy these works." Within the lofty chamber of the tomb the king was represented subduing the revolted Bactrians with an army of 400,000 foot and 20,000 horsemen, the army consisting of four divisions commanded by his four sons, and by the side of Osymandias a lion marched. Mr. Kenrick supposes that the Rame-seum is the monument of Osymandias, whose name may relate to that of Simandu, called a son of Rameses III., and points out

<sup>32</sup> 1 Chron. iv. 20.

<sup>33</sup> Diod. Sic. i. 2, 5.

the similarity between the pictures in it and those described by Diodorus, in particular the fortress of the so-called Bactrians surrounded by a river, and the king attended by his four sons. The Greek accounts of Memnon call him an Ethiopian or a Persian of Susa, the son of Eos and Tithonus, who was governor of Persia for Tentamus the king of Assyria. The Rameseum also was anciently called the Memnonium, and the great colossus of Thebes which responded with musical tones to the beams of the rising sun bore the name of the same hero.

Shimon is well determined as Amunoph III., for that monarch was the son of Thothmes IV. and Mautemva, the Kenite Hadar and Mehetabel. But how can the name Amunoph or Amenhotep be explained? The first Amenhotep was Meonothai, son of Hathath the Kenezite, and the second was his son Leophrah. The third should have been Ishi, the son of Leophrah. The son of Hadar and Mehetabel could not trace his descent from Leophrah, unless the second marriage of Hathath and Mesha was deemed sufficient to give Mesha's descendant Mehetabel a claim to Kenezite ancestry. The solution seems to be found in the fact that Taia was the wife of both Ishi and Shimon. Now Tithonus, called the father of Memnon, is also made the father of Phæthon, from whom came Astinous or Ishi, and his son Sandochus or Zoheth, and another Tithonus was the son of the Trojan Laomedon. Tithonus seems to be a myth, and Memnon is given as the husband of the widow of Ishi, and the usurper of that monarch's title as the third Amenhotep. It is his name that appears upon the vocal statue. He was one of the greatest builders among the Pharaohs, and his monuments are at once the grandest and the most perfectly executed of those that adorn the valley of the Nile. At Thebes he enlarged the temple of Karnak and built the greater part of that of Luxor. At Syene and Elephantine other temples of beautiful workmanship, bearing his name and that of his consort Taia, mark him as the possessor of the Kenezite kingdom, which had not passed out of the hands of the sons of Kenaz since the first Sekenen made his submission to Apepi. His own name he conferred upon the fortified city of Semneh beyond the second cataract, and in the temples he there built were recorded his victories over the negroes, whom he pur-

sued beyond distant Napata, and against whose incursions he interposed the fortifications of Soleb, whence Tirhaka in later days carried off the sculptured lions that adorned them. In Semneh also he united with his name that of his uncle Beriah as Thothmes III., in an act of adoration to his great ancestor, the third Osortasen or Saul. At Napata itself he left a temple to mark his conquest. But elsewhere his memorials appear at Silsilis, Eilithyia, and in the Serapeum of Memphis. Nor did he forget his mother's dowry, won by the gallant Hadar back from Cymro-Zimrite foes, the land of Hathor, mistress of Mafkat, whose mines Hadad opened when the world was young, and on which he impressed his royal name. He was a warrior, this king of men, as Homer calls him, a warrior like all of his race, Beerothite, Bharatan, Parthian, British, and, though the Briton who calls himself such sails under borrowed colours, they are colours of which he need not be ashamed. It was perhaps no very chivalrous thing to conduct a slave hunt in the Soudan, but it was a more humane thing to bring home prisoners than to return with the scalps and ears of the slain, as many a Hittite army did, in barbarous triumph. Did Beriah as Thothmes III. take Carchemish? Its name is on Shimon's monument as his conquest. Did he as Rameses II. overthrow the men of Kadesh? It is recorded as an action of Amenhotep III. It was he, Shimon, Amenhotep III., who pacified Naharaina or Mesopotamia; and there is no foe of Egypt in the reign of the so-called Rameses II. and Thothmes III., whom the son of Pharaoh's daughter did not meet victoriously. Little he seems to have cared for the vainglorious and gloomy despot who oppressed Israel in Goshen, and held regal state at Memphis, while the strong arms of his sister's husband and son sheltered him from his enemies. At Luxor he styled himself "Horus, the strong bull who rules by the sword and destroys all barbarians: he is king of Upper and Lower Egypt, absolute master, son of the Sun. He strikes down the chiefs of all lands; no country can stand before his face. He marches and victory is gained, like Horus, son of Isis, like the Sun in heaven. He overturns even their fortresses. He brings to Egypt by his valour tribute from many countries, he, the lord of both worlds, son of the Sun."<sup>34</sup> This was no empty boast, as many traditions tes-

<sup>34</sup> Lenormant, *Manual*, i. 237.

tify, for the words are those of the Persian Esfendiar, to whom Gushtasp, who seems to represent Rameses, promised the succession to the kingdom on condition of his subduing all lands. He succeeded after a career of constant victory, and Gushtasp for reward cast him into prison. When the enemy returned and there was no bulwark of the empire, Esfendiar was taken from the prison house again triumphantly to lead the troops of Iran to conquest. And then, seeing with jealous eye that his son's fame eclipsed his own, the perfidious monarch sent him against the great warrior Rustam, by whose hand he fell.<sup>35</sup> Let nephew take the place of son, and this is the story of Rameses and Shimon. But he is Memnon too, the blameless Ethiopian and viceroy of Persia, who subdued all the nations between Susa and Troy, and fell by the hands of Achilles. And he is Agamemnon, the tall Grecian hero, so noble, so graceful, and dignified a warrior as Trojan Priam never saw before, a kingly man, the far ruling Agamemnon, son of Atreus, whom shameless Helen yet judged a good king and a brave soldier. He also met his death in his own house, like Memnon, fabulously slain by Achilles, and Esfendiar by Rustam, for the historical Achilles, and Zaul, father of Rustam, was Saul of Rehoboth, the grandfather of Shimon. The Greek story which makes Ægisthus, son of Thyestes, and Clytemnestra, the assassins of Agamemnon, imputes the crime of Shimon's death to Zoheth, the eldest son of his wife Taia.

Shimon must have been the protector and upbringer of Moses, whom his mother Mehetabel had saved from death. Arabian authors call the queen who adopted Moses and accepted his faith Asia, the daughter of Mozahem.<sup>36</sup> Rabbinical writers represent the young Hebrew as a dweller in Ethiopia, which, strange to say, they call Dinhaba, and as the husband there of an Ethiopian queen in whose service he warred against her rebellious subjects.<sup>37</sup> The language of St. Stephen is agreeable to this tradition, for it affirms that Moses was mighty in words and in deeds, and that he was full forty years old when it came into his heart to visit his brethren the children of Israel.<sup>38</sup> The monuments indicate that

<sup>35</sup> Firdusi, Mirkhond.

<sup>36</sup> Koran, ch. lxvi. Sale's note.

<sup>37</sup> Baring-Gould, *Legends of Old Testament Characters*.

<sup>38</sup> Acts of the Apostles, vii. 22-3.



Mehetabel's regency did not extend to the twentieth year of Beriah, so that she must have bequeathed her adopted son to the care of Shimon, and him the youthful Moses must have accompanied to the court of queen Taia at Elephantine, where his education in the learning of the Egyptians was received, and whence he afterwards followed Shimon and his four sons to many fields of conquest. With them he may have been in Arabia Petræa at the mines, at Kadesh in Palestine, and at Carchemish on the Euphrates, traversing on the way that land of Canaan promised to the patriarchs, his fathers. At Elephantine also he made a princely convert of the royal line of the Sekenens, the Kenezzite Jephunneh, father of Caleb, another like Jabez, more honourable than his brethren, who gave up rank and fortune with the abominations of Baal Peor, to be an exile for the love of God.<sup>30</sup> With such an example as Shimon before him Moses could hardly fail to be a princely man, but there is no evidence that his protector shared the Hebrew's faith. The gallant Beerothite reigned thirty-six years, and then seems to have been succeeded by his son Amnon, the Behmen of the Persians, and the Pthahmen who is mentioned with Amenhotep III. at Silsilis. The so-called Stranger Kings claim alliance with him in their city of Tel-el-Amarna, but their ungainly figures and imbecile features, with the unbounded servility of their attendants, present characteristics most unlike those of the Osortasens, and indeed those of the Hittite rulers in general. One of them, called a son of queen Taia, who rejected the title Amenhotep IV. for the name Atin-re-Bakhan, is the most idiotic in appearance, yet he mentions Hadar or Thothmes IV., and pays divine honours to Shimon or Amenhotep III. He was a worshipper of the solar disc under the name Aten, and this, as well as his name Bakhan, connects him with the native Pharaohs of Elephantine, descended from Othniel and his father Kenez, the Pachnas or Apachnas of the lists. The names of these Pharaohs are not in the Kenite record, for Amnon, Rinnah, Benhanan, and Tilon, are irreconcilable with them. The joint evidence of tradition and the monuments tends to show that with Pthahmen or Amnon the Egyptian rule of the Beerothites came to an end, and that the family withdrew to a Syrian home, there

<sup>30</sup> Numb. xiii. 6.

to appear in after centuries as Benhadads and Hadadezers. Yet M. Lenormant thought that there was some connection between these Stranger Kings and the Hebrews. "There are curious resemblances between the external forms of Israelitish worship in the desert, and those revealed by the monuments of Tell-el-Amarna. Some of the sacred furniture, such as the table of shew bread, described in the book of Exodus as belonging to the Tabernacle, is seen in the representations of the worship of Aten, but not at any other period."<sup>40</sup> Doubtless Bezaleel and Aholiab, who were placed over the work of the Tabernacle, had exercised their art in Egypt, so that, while guided in the general plan of its furniture by divine instruction, the details would naturally be according to models with which they were familiar, and such models would be those of Tell-el-Amarna.<sup>41</sup> Before the death of Shimon, Moses must have refused to be called longer the son of Pharaoh's daughter, and, passing from the security of the Upper Kingdom to the Memphite region, over which Beriah exercised his tyrannical rule, visited his enslaved brethren. It may have been his project as a warrior to lead them forth from slavery, but their objection to his interference showed him the fruitlessness of such an attempt, and taught him that the time of redemption was not yet come. Crossing over into Arabia Petraea, where the subjects of Shimon, but Kenites of the family of Hamath, dwelt, he was in safety from the pursuit of the Hebrews' oppressor at Memphis, and at freedom from the irksomeness of court life in the palaces of Thebes.

When the Persian historians reach the reign of Behmen, they flounder and fall into anachronisms innumerable. Behmen set aside his son Sassan in favour of his daughter Humai, who launched her infant Darab in the traditional ark. A miller or a fuller took up the child, and he became king, and was followed by a son Dara, after whom came Iskander, or Alexander of Macedon. With Behmen, the guidance of the Persian narrative ceases, and the great men of Beeroth slumber for a time. But a new hero comes upon the field, the Kenezite Zoheth, who is Zohak, the well hated of the Persian's soul, and the Greek Dictys, whom

<sup>40</sup> Manual, i. 239.

<sup>41</sup> Exod. xxxi. 2, 6.

Perseus set upon the throne of Seriphus, in the room of the tyrant Polydectes. It may be that the kings of Tell-el-Amarna were the Polydectites, the Beni Zocheth or Zaiath-Khirrii of the Egyptians. The readers of the Egyptian monuments find several Setis ; the Kenite record knows but one. Seti was of shepherd descent, it is agreed, and the long ears of Labradh and Midas adorned his monuments. He is also called Menephtah, a name derived from his ancestor, Meonothai. Had the succession been rightly noted, he would be the fourth Menephtah in regular descent from Meonothai, Leophras and Ishi. He must have been almost as old a man as Beriah, so that the princess Sherah, eldest daughter of the latter, whom he married, must have been very much younger than her husband. Serah, or Tsire, as the readers of the monuments call her, was not Seti's first wife. Her name was Twea, and her posterity may appear at Tell-el-Amarna. But the children of Sherah were the heirs to the Egyptian throne, although Rameses had many sons, of whom two, Rephah and Resheph, are mentioned in the Kenite list.<sup>42</sup> Many of these sons did not survive their long lived father. Rameses was fortunate in his generals, who might better be called his allies. His brother-in-law, Hadar, had set him on the throne and vanquished the enemies of the early part of his reign ; his nephew Shimon had made the middle of that reign prosperous ; and then Zoheth, the Kenezite, as the son-in-law of the haughty monarch, became the support of his declining years. Many students of Egyptian history make Seti Menephtah the son of Rameses I. and father of Rameses II. although others regard him as only the son-in-law of the first. According to the Kenite list, and the testimony of tradition, the first Rameses was the same person as Thothmes II. who called himself Rameses as the restorer of the ancient line of Ra or Reaiah, and the institutor of the worship of the sun in its modified Zoroastrian form. He was the father of Rameses II., Thothmes III. or Beriah ; and Hadar was his son-in-law, the true guardian of the throne for the youthful monarch. Seti Menephtah then, the son of Ishi, and son-in-law of Beriah, and only Pharaoh of that name, was one of the greatest and most warlike

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<sup>42</sup> 1 Chron. vii. 25.

of Egyptian monarchs. His first exploit seems to have been the overthrow of the Beerothite regency, for Abydos, the Avith which Hadad, the son of Bedad, first made the capital of the Osortasens, he occupied, and in it he erected the great temple of Osiris. He drove the posterity of Shimon out of Thebes, and built there the magnificent palace of Kurnah, and the Hall of Columns, in Karnak, on the walls of which his actions are recorded. Then intelligence reached him that the Shasu or Shuhites, who still kept the Serbonian marsh towards the river, named Arish after their hero Ma Reshah, had made a descent upon Egypt, and were besieging Zal, near the Bitter Lakes, which was a memorial of the great Saul or Osortasen III. built as the frontier fortress of the mining country in the Sinaitic peninsula. Seti drove them back into the desert. Afterwards, marching through Canaan, he met with no resistance, but on the contrary the tribes flocked to his standard, proud of the Hittite lord of the Egyptian host. His great exploit in the Hittite country was the capture of Kadesh, which is said to have been on the Orontes. This identification is more than doubtful, especially as the people whom Seti found there were not Hittites, but Aimaru or Amorites. There were two places named Kedesh in Palestine proper; one also called Kishon, to the south-west of the sea of Galilee, and another known as Kedesh Naphtali, between that lake and the sea of Merom. The latter was famous in Canaanitic history, as adjoining Hazor and Harosheth, and Safed near it would answer to Shabutana, which the Egyptian accounts place in the vicinity of Kadesh. Josephus calls it a Mediterranean city of the Tyrians, by which he must mean that it was surrounded by a moat, traces of which are still visible, and thus also it corresponds to the Kadesh of the monuments. Seti made a treaty of peace with Mautnar, King of the Hittites, and restored Kadesh, of which the Amorites had deprived him, to his possession. But the Rutennu or Zerethites were not included in this peace. Driven out of their stronghold on the Nahaliel by Hadar and his valiant son, they now occupied eastern Syria, and the basin of the Euphrates. There Seti sought them out, and broke still farther their power, compelling Babylon, Singar, and Nineveh to sue for peace. Another Hittite family, which had inaugurated the Akkadian kingdom in the person of Regem, son

of Jachdai, but was known as the tribe of the Remanen or Armenians from his son Harun, and that seems to have dwelt between Lebanon and Carchemish, he conquered, thus pacifying all the northern nations on the east of Egypt. But on the west the Robu or Rephaim, who had given their name in its Lapp form to Libya, made encroachments, it may be in concert with the Xoites, for the Kenite list of these kings ends with Michael and his brethren. It is, therefore, probable that Rameses had made an end of Xoite royalty. However, Seti repelled the Libyan invaders, and having thus brought all Egypt for the second time in history under one sceptre, he reconquered the Arabian kingdom of Yemen, which Hadar and his heroic consort had first subdued. The fleet that carried the Egyptian troops to Yemen was unavailable for the more important service required on the Mediterranean. Accordingly Seti carried out that great engineering triumph attributed to Sesostris, performed in later times by the Macedonian Pharaohs, and re-achieved in modern days by French genius and British capital, the opening of the Suez Canal. Phœnicians in part manned the navies that coasted along the two seas thus connected, but most of the sailors who served in it were Hittites, well accustomed to brave the terrors of the deep, the Shardana and the Takkaro, descendants of Zereth and Tsochar, who, like free born sons of Heth, served Pharaoh when it pleased them, and when it did not, made war upon his people.

M. Lenormant says: "The features of Seti are too handsome, and of a regularity too classical, for the pure blood of Mizraim; they denote an origin drawn from another people." This people he shows to be the Hittites or Shepherds, whose deity Sutech was worshipped at Tanis or Zoan, where Rameses II. traced his descent from Set Aahpeti, on a red granite tablet erected by his son-in-law Seti, in which he erroneously represents a period of four hundred years as having elapsed since the time of the great Jabez.<sup>43</sup> Two hundred would be nearer the mark. Manetho states that Sethos reigned 55 years, which would make him survive Rameses. Sir Gardner Wilkinson says: "His long reign and life appear to have ended suddenly, for after he had completed his tomb, he ordered an extra chamber to be added to it,

<sup>43</sup> *Manual*, i. 241: *Records of the Past*, iv. 33.

which was never finished ; and the figures left in outline prove that time was wanting to complete it." <sup>44</sup> Did he perish with the successor of Rameses in the Red Sea ? There is a dirge of Menephtah that is significant.

" Amen gave thy heart pleasure,  
 he gave thee a good old age,  
 a lifetime of pleasure followed thee,  
 blessed was thy life, sound thy arm,  
 strong thy eye to see afar,  
 thou hast been clothed in linen,  
 (or gone to the gap, to which the dead went in the sun boat)  
 thou hast guided thy horse and chariot  
 of gold with thy hand  
 the whip in thy hand, yoked were the steeds,  
 the Xaru and Nahsi marched before thee,  
 a proof of what thou hadst done,  
 thou hast proceeded to thy boat of cedar wood,  
 a boat made of it before and behind,  
 thou hast approached the beautiful tower which  
 thou thyself made,  
 thy mouth was full of wine, beer, bread and flesh,  
 were slaughtered cattle, and wine opened ;  
 the sweet song was made before thee,  
 thy head anointer anointed thee with *kami*,  
 the chief of thy gardenpools brought crowns,  
 the superintendent of thy fields brought birds,  
 thy fisherman brought fish,  
 thy galley came from Xaru laden with good things,  
 thy stable was full of horses,  
 thy female slaves were industrious,  
 thy enemies were placed fallen,  
 thy word no one opposed.

Thou hast gone before the gods, the victor, the justified." <sup>45</sup>

Pausanias knows Zoheth as Sandion, who, he says, slew Hyperion, the son of Agamemnon, for his arrogance and covet-

<sup>44</sup> Rawlinson's Herodotus, app. bk. ii. ch. 8 (sixth dynasty).

<sup>45</sup> Records of the Past, iv. 51.



ousness, thus confirming the account of the death of Shimon which the story of Agamemnon tells, for in the latter the son of Thyestes is the murderer.<sup>46</sup> The horrible narrative of Thyestes mirrors the crime of Rameses rather than those of his son-in-law. Another Greek story of Zoheth calls him Xanthus of Thebes, and makes him fall by the hands of the Messenian Melanthus, through a stratagem of the latter. As Sandochus he is connected with Cilicia, and made the father of Cinyras or Adonis. But as the Greek Xanthus of Psophis and Zacynthus, and as the Latin Acestes of Segestae, no information is added beyond the fact of his maternal relation to the Zimrite Bedan and Rakem. The Mahabharata calls him the majestic royal rishi Sindhudvipa, son of Ambarisha, thus giving Ophrah, his grandfather, a name similar in form to the Greek Amphiaraus and the British Ambrosius. He made a pilgrimage to Prithudaka, where he obtained Brahmanhood, and became a composer of Vedic hymns. The Raja Tarangini lauds him as the virtuous king Siddha, saved from destruction in the field of Siva, who governed the world sixty years, and, surrounded by his retinue, ascended bodily to heaven.<sup>47</sup> This looks very like the Dirge of Menephtah, the story of a man whose dead body could not be found. His descendants Hiranyakcha and Hiranyakula are the two Horons, and then comes Mihirakula, concerning whom it is reported that, wishing to remove a rock in the river Chandra Kulya, and being divinely informed that it would move at the touch of a virtuous woman, he assembled all the women of his kingdom and found only one, Chandravati, the wife of a potter, who successfully stood the test. Thereupon, in the exaggerated language of the east, he slew thirty million noble dames, with their husbands, brothers and sons. Then he voluntarily cast himself into the fire to find relief from a disease that devoured him. The statement that in his time men did not respect the persons of their daughters-in-law is also significant.<sup>48</sup> But Herodotus tells a similar story of Pheron; the successor of Sesostris. The Nile had swollen and overflowed the country, and a wind suddenly coming up caused it to rise in

<sup>46</sup> Pausanias, i. 43.

<sup>47</sup> Mahabharata: Muir's Texts: Raja Tarangini.

<sup>48</sup> Raja Tarangini, L. i. sl. 289, seq.

vast waves. Pheron, enraged, threw his spear with violence at the stream, for which he was struck with blindness. The oracle of Buto informed him that a chaste woman alone could restore his sight. Accordingly he made trial of all the women of the land, to no purpose for a time; but at last he found a virtuous one, whom he married, and the rest he burned in the city Erythræ.<sup>49</sup> Diodorus, who repeats the narrative, calls Pheron Sesostri II., and states that the first Sesostri also became blind, and consequently destroyed himself after a reign of thirty-three years.<sup>50</sup>

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<sup>49</sup> Herodot. ii. 111.

<sup>50</sup> Diod. Sic. i. 2, 11.

## CHAPTER X.

## THE HITTITES IN EGYPT (CONCLUDED).

TURNING now to Beriah himself, the monarch for whom Hadar, Shimon, and Zoheth fought, conquered, builded, and governed, we find him to be the Perseus of the Greeks, as his genealogy and early history attest. Herodotus speaks of the Watch Tower of Perseus, which was the Pharos to the west of the Canopic mouth of the Nile. The same historian tells of an enclosure at Chemmis, sacred to Perseus, and reports the people of that city as claiming the hero for their own, and worshipping him in a temple bearing his name.<sup>1</sup> Diodorus also testifies: "It is said also that Perseus was born in Egypt, and that the Greeks transferred the birth of that hero, and of Isis even, to Argos, through the fable of Io metamorphosed into a heifer."<sup>2</sup> Strabo again mentions the presence of Perseus in Egypt, and ascribes the name of the Red Sea to his son Erythras.<sup>3</sup> Strabo, Pomponius Mela, Pliny, and Solinus agree in placing the adventure of Perseus with the Ceto or sea monster at Joppa, in Palestine.<sup>4</sup> Even in the time of St. Jerome, there were rocks near the city called in honour of the rescue of Andromeda, "The Place of Deliverance." Josephus says that Joppa "ends in a rough shore, where all the rest of it is straight, but the two ends bend towards each other, where there are deep precipices and great stones that jut out into the sea, and where the chains wherewith Andromeda was bound have left their traces, which attest the antiquity of that fable." All the actions of Perseus were placed in the heavens, a personification of the constellations which could only obtain currency with the authority of a very powerful monarch. Now, in the Rameseum at Thebes there is a chamber, the ceiling of which represents the heavens, in which the stars are grouped into figures. One of

<sup>1</sup> Herodot. ii. 15, 91.

<sup>2</sup> Diod. Sic. i. 1, 13.

<sup>3</sup> Strabo, xvii. 1, 43, 18; xvi. 4, 20.

<sup>4</sup> Strabo, i. 2, 36; Mela. i. 11; Plin. ix. 5; Solinus, xxxiv. 1.

these exhibits Rameses II. preparing to throw his javelin at a huge monster, the latter part of whose body narrows into a tail like that of the seal. It bears hieroglyphics which may be read as Meseramaut.<sup>5</sup> This mapping out the heavens and mythologizing the stars was the work of the vain king, who caused the chamber to be made and its ceiling to exhibit his exploits, and the Toer Maut or great mother whom he professed to deliver from the power of the Ceto was doubtless the daughter of the Hittite or Kheta king Khitasira, whom he added to his harem, and on whom he conferred an Egyptian name. Creuzer pointed out the identity of Perseus and the Persian Mithras, and others have shewn that Mithriac worship prevailed in Ethiopia, whither Perseus is said to have gone.<sup>6</sup> The Indian Parasu Rama combines the Perseus and Rameses names, and is famous as the slaughterer of the Kshattriyas or Achashtarites, just as Thothmes III. and Rameses II. were for their victories over the Hittites.<sup>7</sup> The name Beriah is not found on the monuments of these two Pharaohs as they have been read, but this is probably because the name has not been expected. Baenra is found on monuments of Menephtah, but whether it relates to Rameses or to the subject of the writing is not clear. One passage appears to make Menephtah his son: "Victorious by the valour of Amen was the king of the Upper and Lower Country, Baenra beloved of Amen, the son of the Son of the Sun, Menephtah at peace through truth, giver of life."<sup>8</sup> The title Mei Amun or beloved of Amen, is the peculiar property of Rameses II. Rameses III. evidently deifies his father by the name Barui, when Amen Ra is represented saying to him: "Passed has my valour in thy limbs to destroy the invaded countries. I place Amen and Barui with thee, and Khonsu, Horus in thy limbs, each god prevails, following in thy service to the perverse lands of the savages."<sup>9</sup> Rameses II. often compares himself to the god Bar, as in the poem of Pentaur.<sup>10</sup>

<sup>5</sup> Sharpe, *History of Egypt*, ii. 86.

<sup>6</sup> *Symbolik*: Guigniaut, ii. 163.

<sup>7</sup> *Vishnu Purana*: Mahabharata, etc.

<sup>8</sup> *Records of the Past*, iv. 40.

<sup>9</sup> *Records of the Past*, vi. 20.

<sup>10</sup> *Records of the Past*, ii. 68.

In identifying the Pharaohs, Thothmes III. and Rameses II. one argument is that two long reigns of the oppressors of Israel are inconsistent with the Book of Exodus, which is the only received history for the period to which they are said to belong. Manetho knows only one Thothmes and one Rameses, although he places them more widely apart than does the Kenite list. Their shields, giving not only the name Thothmes or Rameses, but also various titles of honour, are found confusedly, if they be different persons, on many buildings which one or more Thothmes and as many Rameses are together represented as having erected, so that there is hardly a temple or even a pillar of a Thothmes that a Rameses is not supposed to have restored or completed two hundred years after.<sup>11</sup> They overcame the same enemies in the same localities, and have the same products presented to them as tribute by the same peoples, under precisely similar circumstances.<sup>12</sup> They worshipped the same gods, honoured the same ancestors, and had identical family relationships.<sup>13</sup> Herodotus and Diodorus know neither Thothmes nor Rameses. Tacitus ascribes the tablet expounded by the Egyptian priests in the hearing of Germanicus, to a Rameses; but modern investigators agree that it is of Thothmes. This very statistical tablet of Karnak mentions the setting up of a stele in Naharaina, and the form of the stele, as represented in the inscription, exactly corresponds to those cut in the rock at Nahr-el-Kelb, bearing the image of Rameses II.<sup>14</sup> Pliny seems to indicate, and Ammianus Marcellinus plainly states, in his Greek translation of the hieroglyphic inscription, that the obelisk now in the Piazza del Popolo at Rome, was erected by a Rameses, while it really bears the name of Thothmes IV.<sup>15</sup> Mr. Henry Salt, an early student of Egyptian monumental history, speaks of Rameses Thothmosis as contemporary with Moses; and Mr. Osburn, in a sketch of Egyptian history, suppresses all

<sup>11</sup> Kenrick, ii. 181, 215, 224; De Lanoye, 172; Lepsius, 248-9.

<sup>12</sup> Kenrick, ii. 216, 178, 213; Lenormant, i. 240; Kenrick, ii. 226; Rawlinson's Herodot., app. bk. ii. ch. 8.

<sup>13</sup> The gods Ra, Thoth, Amun; the descent from Horus; the two long reigns; the female regents; the same queens, Ahmes, Nofre Ari, Atari, etc., etc.

<sup>14</sup> Tacitus, *Annales* ii. 60; Osburn, ii. 453; Kenrick, ii. 192; Kenrick, ii. 190. Pliny, *H. N.* xxxvi. 13; Ammianus xvii. 4; Sharpe.

the Thothmes.<sup>16</sup> The first of the two Pharaohs mentioned in the Book of Exodus must be he, of whose reign bricks containing straw are found, and on whose monuments captives with Israelitish features are represented engaged in brickmaking and building. Mr. Kenrick, following Rosellini, calls this monarch Thothmes III.; while M. Chabas and Dr. Brugsch, on the authority of two papyri mentioning the Aperiu or Hebrews as this subject people, and of the rock inscription at Hamamat, decide for Rameses II.<sup>17</sup> Manetho in one place, and Chaeremon, call the Pharaoh in whose reign Israel went out of Egypt either Sethos, Rameses, or Amenophis, it being distinctly stated by them that Sethos and Rameses are names of the same person, and that Amenophis was father or son of a Rameses.<sup>18</sup> The majority of recent writers whose opinions are of value, including the Duke of Northumberland, Lepsius, Osburn and Lenormant, give their suffrages to Seti Menephtah, who is Chaeremon's Amenophath, son of the great Rameses.<sup>19</sup> On the side of Thothmes are found Manetho, in another place, where he is plainly inconsistent with himself, if Thothmes and Rameses are not the same; Julius Africanus and George Syncellus, and among the moderns, Sir Gardner Wilkinson almost alone.<sup>20</sup> He says: "The rising of Sothis in the reign of Thothmes III. now calculated by the learned M. Biot to correspond to between 1464 and 1424 B.C., shows that my placing his reign from 1495 to 1456 B.C., only differed from his real date by about thirty years."<sup>21</sup> Most writers place the first of the Rameses about 1320 B.C., which will not at all tally with the Scripture account of the period that follows. The Kenite genealogies, illustrated by the monuments, the Hebrew record, and many traditions, present the second Tahath of the old Egyptian line as Thothmes II. and Rameses I.; his son Beriah, as Thothmes III. and Rameses II.; and his son-in-law Hadar, as

<sup>16</sup> Essay on Dr. Young and M. Champollion's Phonetic System of Hieroglyphics, 1825; Osburn in Mackay's Facts and Dates, 1869.

<sup>17</sup> Kenrick, ii. 194; Wilkinson, Popular Account of the Ancient Egyptians, ii. 194; Chabas, *Mélanges Egyptologiques*; Brugsch, *aus dem Orient*.

<sup>18</sup> Josephus, ag. Apion, i. 26, 27, 32.

<sup>19</sup> Rawlinson's Herodotus, app. bk. 11, ch. 8; Lepsius, 424; Osburn, ii. 595; Lenormant, i. 261.

<sup>20</sup> Josephus, ag. Apion i. 14, 26; ap. Euseb. *Præp. Evan.* x. 10; Syncellus, 63 B.

<sup>21</sup> Ancient Egypt, abridged, ii. 255.

Thothmes IV. The son of Hadar it exhibits as Amenhotep III., thus usurping the place of Ishi ; while Ishi's son Zoheth, the son-in-law of Rameses II., is Seti Menephtah ; and his nominal son, but really the child of Rameses, is Uzzensherah or Rameses III., Hek An.

When Thothmes III. was delivered from the guardianship of his sister, he proceeded to erase her name from the monuments, and to put his own in its place, and like Rameses II., he omitted all mention of that noble woman in the lists of kings. Seven documents constitute the Annals of Thothmes.<sup>22</sup> From these we gather that, at an early period of his sole reign, the people of Palestine had revolted, Thothmes took command of the army at Gaza and advanced northwards to meet the enemy, who were moving from Kadesh to effect a junction with the people of Megiddo, near the upper waters of the Kishon, where in after years Barak and Deborah overthrew the host of Sisera, and Josiah fell fighting against Pharaoh Necho, and where in the end of days the prophetic battle of Armageddon is to be fought. It is also the traditional Magadha of Indian story, in which Jarashandha is said to have reigned over the nations. Thothmes defeated the Hittites of Kadesh, capturing all their chariots and camp equipage, but his prisoners only amounted to 340, and the number of the enemy's slain to 83. The fugitives took refuge in Megiddo, which soon after surrendered. The Egyptian army was largely recruited from the Hittite bands, so that the Rutennu or Zerethites of Nineveh and Asshur were compelled to make their submission. In subsequent campaigns Thothmes passed into Syria conquering the revolted people of Aradus in Phœnicia. Then he took Kadesh, supposed to be on the Orontes, by assault. This, however, is the same Kadesh that sent an army against him at Megiddo, namely, Kadesh Naphtali. He found the Achashtarites of the line of Mehir in Mesopotamia, and these Naharaina, as he terms them, were brought under his sway. In a poetical composition inscribed on a stele at Karnak, the god Amun addresses the king in language of which the following is an example :

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<sup>22</sup> Records of the Past.



"I am come—to thee have I given to strike down Syrian princes;  
Under thy feet they lie throughout the breadth of their country.  
Like to the Lord of Light, I made them see thy glory,  
Blinding their eyes with light, the earthly image of Amen.

"I am come—to thee have I given to strike down Asian people;  
Captive now thou hast led the proud Assyrian chieftains:  
Decked in royal robes I made them see thy glory;  
All in glittering arms and fighting, high in thy war car." 23

The enemies overcome by Thothmes were the Nine Bow barbarians, perhaps the Hamathites, whose favorite number was nine, the Annu who named Ono in Philistia, descendants of the Jerahmeelite Onam, the Naharaina of whom the Rephaim and the Thapsacans were the chief, the Amu or Emim, also called Shasu, being the Shuhites of Ma Reshah, the Taha and Sat undetermined, the Rutennu or Zerethites of Ardow, the people of Taneter, or Beerothites of a northern Tentyris, the Kefa or Ziphites, the Asi, probably the rebellious Kenezites bearing Ishi's name, the Maten or Midianites, the Tahennu, descendants of Tehinnah, Rapha's brother, the dwellers in the isles of the Tena, one of which was Cyprus, called by the Assyrians Yatnan after the Hittite patriarch Ethnan, and the Remenen of Carchemish, descended from Harum, son of Regein, and grandson of Jahdai. The enemies overcome by Thothmes were chiefly the Hittite tribes, to whom may be added the Midianites, and one or two Japhetic peoples on the Mediterranean shore of Palestine. The Carians of Ekron and other Philistines, with some Hittite tribes, aided the king in his conquests, which cover the same ground as those of Seti Menephtah.

Comparing the conquests of Rameses II. with those of Thothmes III., we find Sir Gardner Wilkinson saying: "The enemies the Egyptians had to contend with were mostly the same in the time of Rameses II. as of Thothmes III." 24 Discrediting the wide extension of empire attributed to Rameses as the great Sesostris, M. Lenormant writes: "Far from having penetrated to the banks of the Ganges, he never carried his arms in Asia farther than Thothmes III. and Seti, and nearly all his campaigns were confined to northern Syria." 25 In the early part of his reign there

23 Lenormant, *Manual*, i. 234; comp. *Records of the Past*, ii. 33.

24 Rawlinson's *Herodotus*, app. bk. ii., ch. 8.

25 *Manual*, i. 247.

was war in Ethiopia, the conduct of which was chiefly in the hands of viceroys, although Rameses seems to have been present on one occasion to encourage his soldiers. Thothmes also gained victories in the same region. Then, as in the reign of Thothmes, all Palestine and Syria revolted and expelled the Egyptian garrisons, Kadesh as before being the centre of rebellion. The great event of Rameses' reign was the battle of Kadesh, which the bard Pentaur sang in strains of fulsome adulation. The king, separated for a short time from his army, was beset by the enemy in force, but succeeded in making head against them, until his troops arrived on the scene of action. At Kadesh, near Shebetun, which is Safed or Sapheta, to the south of Kadesh Naphtali, the Hittites made a stand, for the Amorites had already driven them out of southern Palestine. The Naharina were there, and the Aradite descendants of Jered the Hamathite, and the Masu or Moschi, named after Mesha, son of the great Jabez. There also were the Kairkamasha or men of Carchemish, the Leka for whose relationship Amalek, Bethlehem, and Lecah the Shuhite compete, and the Mashanata, who were expelled Kenezites, claiming the name of Megonothai. The Patasa descended from Paseach and namers of Thapsacus or Khupuscia, the Mauna or Maonites in the line of Laadah and Ma Reshan, the Dardanians of Zarthan, the Kerkesh or Zerachites of Karrak, the Katesh whose ancestor was Gazez, son of Haran, and father of Jahdai, the Anaukasa of the Rutennu, or Anakim of Arba and Ardon, and the Khilbu or Calebites of the line of Ephron and Zohar, swelled the host. But Rameses, according to his own account, overcame the Hittite leaguers, who hastened to make a treaty of peace. Soon afterwards, however, the Hittite suzerain died, and his brother Khitasar fought with the Egyptians. Another campaign took place, ending in a second treaty, and the alliance of the supposed conqueror to the daughter of the Hittite monarch. Nevertheless Rameses pushed his way northward into Phœnicia, leaving records of his presence on the rocks near Tyre and Beirut. The Travels of an Egyptian, being the account of a journey made by a Mohar or military scribe in the reign of this Pharaoh, show that Egyptian supremacy was maintained in northern Syria, and that Takar Aaar, near Hamath, was a centre of Pharaonic power.

The author also mentions Joppa as a place of note, thus in a measure confirming its traditional association with Perseus' story. But his narrative breathes a feeling of insecurity such as is felt in many parts of Palestine to-day, clearly indicating that Egyptian conquest had not suppressed Hittite lawlessness.<sup>26</sup> There is every reason to think that Thothmes' battle of Megiddo and Rameses' battle of Kadesh are parts of the same campaign, represented in the legend of Perseus by the war with the Gorgon Medusa, and in Indian story by the twenty-one slaughters that Parasu Rama made of the Kshattriyas.

According to the Kenite genealogy, two of the sons of Rameses II. were Rephah and Resheph, and Telah was the son of the latter. It is likely that one of these is the Rhampsinitus of Herodotus and the Remphis of Diodorus. In Herodotus, Rhampsinitus follows Proteus after Pheron, and in Diodorus, Remphis succeeds Cetes, who may be Seti. But neither of these became the successor of the oppressor of Israel. That successor was the nominal son of his daughter Sherah and Zoheth, or Seti Menephthah, who was called after his mother Uzzeh Sherah, and who ascended the throne under the name of Rameses III., Hekan. He is thus the Achencheres under whom Eusebius says that Moses led the Jews in their Exodus from Egypt. He is also the Nuncoreus, son of Sesoses, whom Pliny identifies with the Pheron of Herodotus and the second Sesostris of Diodorus, saying that he consecrated an obelisk to the Sun after he recovered the sight he had lost.<sup>27</sup> In the Phæthon genealogy he appears as Cinyras or Adonis, son of Sandochus, and, in the story of Perseus, as Cynurus, son of that hero. George Syncellus makes Concharis the last king of Lower Egypt and the successor of Ramesse Vaphres. Africanus has three Achencheres in the eighteenth dynasty, all of whom reigned twelve years, and the same number is assigned to the Acencheres of other lists. No monument of Rameses III. Hekan has been found later than his twelfth year. Astronomy has been called in to settle the date of this Pharaoh, for a monument at Medinet Abu makes the heliacal rising of the star Sothis to coincide with his twelfth year. According to Syncellus, a

<sup>26</sup> Records of the Past, ii. 109.

<sup>27</sup> Pliny, xxxvi. 15.

Sothiac cycle was completed in the fifth year of Concharis, but Sir Gardner Wilkinson places this event in the reign of Thothmes III. Censorinus, who wrote his *De Die Natali* in the year 238 A.D., says that a Sothic or Canicular cycle had been completed about a hundred years before that date; and as the cycle was one of 1461 years, it follows that the end of the previous cycle was in 1323 B.C.<sup>28</sup> But Sir Gardner Wilkinson quotes M. Biot as making the heliacal rising of Sothis take place between 1464 and 1424 B. C., while M. Lenormant, referring to the same authority, says the coincidence occurred in 1300 B.C. The combined astronomical and historical evidence is not sufficiently proven to discredit the Hebrew record, the truthfulness of which is attested by the confirmation of monumental records whenever they deal with the same facts, and that record places 480 years between the Exodus and the dedication of the temple at Jerusalem, which took place more than 1000 years before Christ.<sup>29</sup> In the lists and on the monuments the name of Horus is always associated with those of Acencheres and Rameses III. These are the Horons, half brothers and seniors of Uzen Sherah or Hekan, the Hiran-yas and Arunas of the Indians, the Hiranyakcha and Hiranyakula who precede that Mihirakula whose story, as told in the *Raja Tarangini*, is identical with those of Pheron and Nuncoreus, and is beside the record of the most infamous vice and fiendish cruelty that the writer of the chronicle has to tell.

The Horons have a curious history. Had the Aurunci of Italy left any traditions, besides that which connects them with Liparus and Auson, the namer of the Oscans, their relations with Rameses III. might have been better determined. The Indian traditions place the Aruna Ketus in Ketumala, and the traditions of the Quiches of Guatemala, who represent the Ammonite line of Anub, son of Coz, make Quauhtemalan a foundation of the Cachiquels descended from the grandmother Atit or Hathath, and one of whose chief kings was Zactecauh or Zoheth. All their kings were called Tukuches, and two of these, Zactecauh and Gagawitz, went down to the sea to fight the Nonohualcas and Xulpitis. They slew large numbers of these unhappy people and

<sup>28</sup> Censorinus, *De Die Natali*, xviii. 10.

<sup>29</sup> 1 Kings; vi. 1.

pursued them into the sea, but a great cloud of dust was raised by magic between the fugitives and the Cachiquels, so that while the former rallied and fell upon their pursuers unperceived, they were also aided by demons in the air, under the feet of the Cachiquels, rising and falling upon them, till the pursuers fled, gaining solid ground as best they might and leaving many of their number stretched upon the watery field of battle. "This terrible defeat left a cruel impression on the tribes."<sup>30</sup> The remnant assembled on mount Oloman and decided to leave the scene of disaster and seek a home elsewhere. Traversing land and sea and regions of intense cold, with the Quiches and Tzutuhils, with whom they lost their language on the way, they came to Urran and Rabinal, and established there the kingdom of Guatemala. Gagawitz plainly represents Uzzén Sherah, for he threw himself into a volcano to make it cease destroying the land and people, and, succeeding in quenching its fires by the sacrifice of himself, was restored to life, when festivals were instituted to commemorate his resurrection. But the story represents him as the murderer of Zactecauh, whom, as he was taking a great leap in imitation of Gagawitz, the latter pushed into an abyss that served him for a sepulchre. The strange legend gives in its own way the overthrow in the Red Sea and the consequent alliance of the Kenezites in part with the Ammonites of the Delta, and with some of the Tsocharites, which is attested by the presence of Horonaim or the two Horons between the countries of Moab and Ammon. Some Kenezites, including prince Jephunneh, were in the train of Israel. But there must have been a second Exodus from Egypt, led probably by the Horons, who, from the connection of the Arunas with Ketumala, and of the Urran valleys with Guatemala, appear to have been worshippers of Atin Re, which god represents their ancestor Othniel or Godoniel. It is the form Godoniel that gives Ketumala and Quauhquemalan or Guatemala. Atin Re was represented as the sun with rays proceeding from it that terminated in human hands. Now, the most remarkable god of the Mayas and Quiches was Kinich-Kakmo, the son of the Sun, who was represented in the act of sacrificing, touching one

<sup>30</sup> B. de Bourbourg. *Nations civilisées*, ii. 94.

of the sun's rays with his finger as if to draw a spark from it with which to kindle the wood of the altar.<sup>31</sup> Among the Cachi-quels, Kinieh was called Ouenech. But in southern California there is a tribe of Acagchemens belonging in point of language to the Aztec-Sonora family, who worship a god Chinig-Chinich, a reduplicate form of Kinieh or Ouenech, although they say that their true god is Sirout, and that Chinig-Chinich was imposed upon them by invaders from the east. The more northern Shoshones, who are occidental Zuzim, apply his name to the tobacco they burn in his honour, thus combining religion with pleasure, and this name as Kinnikinnik is used to denote the *Cornus sericea* or silky cornel, the leaves of which the Indians are supposed to mix with their tobacco.<sup>32</sup> Thus Sekenen Ra, Apachnas, Kenaz the father of Othniel, for he is this Kinieh, Ouenech, and Chinig-Chinich, besides being known to almost all Indian tribes as a very inferior and adulterated kind of tobacco, has the honour of appearing on the labels of superior brands encircled by the revenue stamp of the United States. The worship of the Hittite gods is surely near its end when Chinig-Chinich furnishes old king Cole with material for his pipe. What a commentary, ludicrous though it be, is this on the words of the prophet Jeremiah: "A voice of crying shall be from Horonaim, spoiling and great destruction. . . For in the going down of Horonaim the enemies have heard a cry of destruction. \* Flee, save your lives, and be like the heath in the wilderness. . . O vine of Sibmah, I will weep for thee with the weeping of Jazer; thy plants are gone over the sea, they reach even to the sea of Jazer."<sup>33</sup> Where is this sea of Jazer so far away? According to Sadik Isfahani, Khazar is the Caspian, but over the broad Pacific Ocean the men of the two Horons passed, to find the home of their now degraded race.<sup>34</sup> Our American Indians are not young, but the remnants of nations long grown old and hastening to decay.

The Stranger Kings who worshipped Atin Re differed in form and feature from the other Egyptians, their foreheads receding

<sup>31</sup> B. de Bourbonnais, Nations civilisées, ii. 5.

<sup>32</sup> Becker, Congrès des Américanistes, 1877, Tome i. 336.

<sup>33</sup> Jeremiah, xlviii. 3, 32.

<sup>34</sup> Sadik Isfahani, 23.

so unnaturally that it must have been the result of artificial compression. They were Flatheads, and claim kindred with the Chinuks of north-western America, whose name is that of the ancestral Chinig. But their language is akin to that of the Asiatic Koriaks and Tchuktchis, whose deity Gnai Gonozeh is Chinig Chinich, somewhat disguised, yet recognizable. According to Abefnethy, the Koriaks flattened the heads of their children in the same way as the Chinuks.<sup>35</sup> Among the latter it is a sign of nobility and they will not allow their slaves or neighbouring subject tribes to adopt the practice.<sup>36</sup> They are skilful carvers in stone, and their grotesque aboriginal designs, chiefly on pipes, are much sought after by antiquarians. In Peru the Chinchas were Flatheads.<sup>37</sup> But the most interesting American nation that practised this barbarous and unsightly art, although it has now fallen out of use, is that of the Choctaws, who are American Tshecto, or, as the Asiatic people who call themselves by that name are usually designated, Tchuktchis. The artist traveller Catlin expresses the desire which he did not realize, to institute a comparison between the Choctaws and the Chinuks, arising out of their common possession of the deformed skull.<sup>38</sup> The story he tells of the Choctaw deluge is more like the Quiche account of the disaster that drove the Cachiuels into exile. "There was total darkness for a great time over the whole of the earth; the Choctaw doctors or mystery men looked out for daylight for a long time, until at last they despaired of ever seeing it, and the whole nation were very unhappy. At last a light was discovered in the north, and there was great rejoicing, until it was found to be great mountains of water rolling in, which destroyed them all, except a few families who had expected it, and built a great raft on which they were saved."<sup>39</sup> The Chinuks, Chinchas, and Choctaws are undoubtedly of the same race as the Cachiuels of Guatemala, but while the latter lost their language, becoming semitized, the former did not. Their migration route was northern, and largely continental, while that of the Mayas, Quiches, and Cachiuels, was southern,

<sup>35</sup> Mackintosh, *Origin of the North American Indians*, 118.

<sup>36</sup> Pickering's *Races of Man*, London, 1851, 20.

<sup>37</sup> *Peruvian Antiquities*, 31.

<sup>38</sup> Catlin, *North American Indians*, ii, 112.

<sup>39</sup> Catlin, *North American Indians*, ii, 127.



insular, and oceanic. The Chinuk language contains in abundance the *tl* click so characteristic of the Aztec, and which is also found in some Lesghian dialects of the Caucasus. Strabo places the long headed Siginni in the region of the Caucasus, and there Pliny and Mela situate the Macrocephali, but while the first named writer finds them in the east of that range, the two latter assign them to the west. Hippocrates expressly states that the Macrocephali flattened their children's heads.<sup>40</sup> The Avars are said to have been Flatheads, and their name connects them with the Iberians or Georgians, and with the Lesghian tribe Avar.<sup>41</sup> Flattened skulls have been found in that Scythic region, the Crimea. The Huns artificially changed the shape of the head, and Attila is represented as one in whom the natural feature had been thus distorted. Among the South Sea Islanders, the Kanakas of the Hawaiian group are Flatheads. The weight of evidence gives to the Kenezites, descended from the first king that reigned in Edom, and deriving from Ethnan the youngest son of Ashchur and Helah, the honour or disgrace of inventing this barbarous custom, of which the Elephantine kingdom of Egypt was probably the birthplace. From them it may have been communicated to other tribes, for it is represented in the sculptures of the Mayas of Yucatan.

Rameses Hekan was not responsible for the circumstances of his birth, but he was for allowing statements of these to appear on the monuments, both Ramesside and Thothmian. Morality must have been at a frightfully low ebb, some indication of which is found in a British Museum papyrus of the time of Rameses containing caricatures which are said to be "licentious in the extreme."<sup>42</sup> The companion stories of Pheron and the Indian Mihirakula tell the same tale. A great decadence in the arts accompanied the fall in morals, barbaric structures and coarse sculptures taking the place of the great achievements of Hadar and his son Shimon. In the latter part of the reign of Rameses II., exactions far exceeding the power of the people to comply with were laid upon them, and formed the subject of cor-

<sup>40</sup> Strabo, xi. 11, 8; Pliny, vi. 4; Mela, i. 19; Hippoc., p. 289.

<sup>41</sup> Head Flattening, Short's North Americans of Antiquity, 178.

<sup>42</sup> Lenormant, Manual, i. 268.

respondence between two great functionaries of the kingdom.<sup>43</sup> The reign of his son was characterized by plots, the authors of which suffered severely.<sup>44</sup> But whether in person, or by deputy, Hekan was a warrior. The palace at Medinet Abou in Thebes recounts his victories. The Lebu and Takkaro, who were Hittite Rephaim and Tsochari, the latter of whom possessed a fleet, made incursions in the north-west, and these he repelled for a time, but they returned to the attack, and with them the Philistines, rightly identified with the Pelasgi, and the Hittites of Syria and Mesopotamia made common cause. Rameses again advanced to meet the enemy and overthrew the Hittites, it is supposed, at the Orontes. Then, descending to the coast of the Mediterranean, he encountered the Philistines and the Mashuash, evidently preparing to take up their abode in Egypt, for they were accompanied by their wives and children in rough ox-carts. The Mashuash were probably the Moschi of Mesha, the Caph-torim allied with the Philistines. Rameses carried their camp by assault, with the slaughter of over 12,000 of the enemy. Another invasion by sea and land was led by the Takkaro or Tsocharites, and with them came the Libyans or Rephaim, the Sardinians, Dardanians, or Zerethites, the Tyrrhenians or descendants of the Maachathite Tirhanah, and the Sicilians or Ascalonians of Philistia. They were defeated on both elements. Minor wars took place in Syria and in Yemen, and all the strength of Egypt had to be exerted, not to make foreign conquests, but simply to keep the enemy from occupying its sacred shores. Then after Rameses Hekan had reigned about twelve years, the divinely commissioned Moses stood before him to ask freedom for his oppressed fellow Israelites. If Seti, the nominal father of Hekan, was alive at the time, he must have known Moses, but, being the murderer of Shimon, he would not be likely to favour that monarch's friend, and the adopted son of that queen whose name he had helped Mei Amun to erase from the monuments; nor would Pharaoh give heed to the prophet who sought to deprive him of his most peaceable and useful subjects, for Jannes and Jambres, his magicians, cast discredit upon the

<sup>43</sup> Lenormant, *Manual*, i. 258.

<sup>44</sup> *Records of the Past*, viii. 57.

Divine legation of Moses, and with lying wonders mocked the miracles that attested it.<sup>45</sup> These two practisers of the black art are mentioned by the Rabbins and by some heathen writers, but little dependence is to be placed on the stories told of them. Pliny, who states that magic originated with Zoroaster, and names as some of his successors in it Apusorus and Zaratus of Media, Marmarus and Arabantiphocus of Babylonia, and Tarmoendas of Assyria, also classes as adepts in sorcery Moses, Jannes and Jotapea the Jews, of whom the latter probably is Joseph.<sup>46</sup> Jambres in British history is Ambrose Merlin, or Merddin, who is to be distinguished from Aurelius Ambrosius, the Kenite Ophrah. This Ambrose Merlin was a magician, the son of a daughter of the king of Dimetia, born without a father, and he prophesied in a most enigmatic way before Vortigern, the king whose crime was the same as that of the second Rameses.<sup>47</sup> The Greeks confounded the two Ambroses of British story in their one Amphiaraus, whom they make a soothsayer as well as a warrior. As the soothsayer, he had an oracle at Oropus in Attica, where those who looked for responses found them by lying upon a skin spread on the ground, in Celtic fashion.<sup>48</sup> He was the grandson of Antiphates, and great-grandson of Melampus or Rapha. This genealogy seems to be justified by his connection with Oropus, and by the fact that Ambrose Merlin was the worshipper of the two man-devouring birds of Gwenddolen, and a water dweller. As for Antiphates, he is the Netophath of the Kenite lists, who is connected with Beth Lechem as descending with that house from Salma. Netophath is placed far back in history, for the Egyptian Nuhotep who represents him was the father of Nahrai, a prince that has left a monument at Benihasan, on which is depicted the arrival of a foreign family, once supposed to be that of Jacob, in the reign of Osortasen II.<sup>49</sup> Now Osortasen II. was a son of Hadad, who can only have reigned during the interregnum immediately following the death of Jahdai or Amenemes II., so that Netophath is thus made the contemporary of Coz, which he

<sup>45</sup> 2 Timothy iii. 8.

<sup>46</sup> Pliny, xxx. 2.

<sup>47</sup> Geoffrey's British History.

<sup>48</sup> Pausanias, i. 34.

<sup>49</sup> 1 Chron. ii. 54; Lepsius, 112; Kenrick; Osburn.

might well be as a grandson of Chedorlaomer. According to Mr. Osburn, the son of Nahrai was Prince Hamshe, and his was Sukenes, the last of his race to receive monumental mention. Homer classes Antiphates, whom he calls the son of Lamus and king of the Laestrygonians in his *Odyssey*, with man-eating monsters, such as the Solymi or Salmaites are said to have been. But he also mentions the prophet of that name, calling him the son of Melampus and father of Oileus, from whom came Amphiarasus.<sup>50</sup> There must have been an alliance by marriage between the family of Rapha and that of Netophath, but the latter could not be the son-in-law of the former. The genealogy of the Netophathites is not given, or at any rate has not been found in the Kenite record, but in the time of David and among his chief captains were men of that family who had renounced their cannibal propensities. Such were Maharai the Netophathite, and Heleb or Heled the son of Baanah, a Netophathite.<sup>51</sup> Now Baanah is a Beerothite name, and another of David's captains, who were almost all foreigners, was Nahari the Beerothite. This is natural, for the Beerothites, descended from Hamath, were relatives of the Netophathites, descended from his brother Chedorlaomer, who is called by the Arabs a man of Thamud. The two names Maharai and Nahari are really divergent forms of one, and agree with Prince Nahrai, or as Lepsius calls him, Neherasi-Numhotep of Benihasan. Nor could anything be more harmonious to historic truth than the exaltation of a Netophathite in the reign of the Beerothite Osortasen II. Ambrose Merddin again as son of a daughter of the King of Dimetia or Dyved exhibits his relationship with the Osortasens of Avith or Abydos, which, when transported to Syria, became Tibbath. Jambres then was no mean man, but one of royal descent, in whose veins flowed the blood of Prince Nahrai the Netophathite, and that of Rapha the Nairi, two families that tradition associates with blood-thirsty rites, and that the special traditions concerning Ambrose Merddin represent as the perpetuators of these when they had been abandoned by the rest of the world. It is probable that Jannes was also a Hittite, for Josephus mentions Jannas or

<sup>50</sup> *Odyssey*, x. 106, xv. 242.

<sup>51</sup> 2 Sam. xxiii. 28, 29; 1 Chron. xi. 30.

Janias as a Hycsos king who reigned after Apophis or Jabez. These Hittite sorcerers must have come from some country outside of Egypt to the court of Rameses, so that there may be some truth in the rabbinical stories which associate them with Balaam or his family, for he flourished forty years later, inasmuch as Balaam's father bore the Hittite name Beor. That false prophet came from Pethor, a Hittite city, as the Assyrian monuments tell, which was situated by the river of the land of Ben Ammi or Ammon, not the land of the children of his people, as our English version has it. It is more than likely that the two magicians were princely hostages at Pharaoh's court, for it was the custom of the two Rameses to take the sons of the conquered kings as hostages, and such seems to have been the position of Ambrose at the court of Vortigern. In comparing the Indian story of Jarashanda, king of Magadha, with the accounts of Thothmes' battle of Megiddo and Rameses' siege and battle of Kadesh, many coincidences present themselves. In the latter especially, mention is made of the drowning of two Hittite chiefs of Khilbu and Tonira, and in Jarashandha's story the chiefs thus perishing are Hamsa and Dinbika. Hamsa recalls the Netophathite Hamshe, son of Nahrai, and although he cannot be the same person, the family name may denote a later Netophathite, whose son Jambres may have been. In the Greek story of Amphiaræus he is said to have been swallowed up in an opening of the ground made by Jove to receive his favorite prophet. The Red Sea formed the opening that engulfed the water dweller. British tradition has preserved a confused account of the plagues of Egypt in the story that it rained blood for three days, and vast swarms of flies appeared, followed by frightful mortality among the people, in the reign of Rivallo, son of Cunedagius, for Cunedagius is the Greek Sandochus, father of Cinyras, and Rivallo is Rephah the legitimate son of Beriah, who as a resurrected Adonis, followed Uzzén Sherah on the throne of Egypt.<sup>52</sup>

The women who mourned one day for Adonis with their coffins before every door, and their little gardens that they cast into the sea, on the next rejoiced, because Adonis was found. So Gagawitz threw himself into the crater and saved the Cachiquels,

<sup>52</sup> Geoffrey's British History.

but after a time came forth a living man once more. Some say that the Pharaoh of the Exodus, this Achencheres, did not perish. There is, however, no record of him after the twelfth year of his reign. Tabari says he repented in the depths and cried, "I believe in the God of Israel." But he believed too late, and sank beneath the wave that overwhelmed his host. It was a terrible calamity for Egypt, but a boon to one man, and that was the disinherited Rephah. "The King is dead: long live the King," was the hail that greeted him who had seen no hope of sitting, the rightful heir, upon the throne of the Pharaohs. The accession of Rephah may be taken to represent the finding of Adonis, for Herodotus, who calls him Rhampsinitus, says that he descended to Hades, and there gambled with Ceres, alternately winning and losing, and that on his return to the region of the living he brought back a golden napkin.<sup>53</sup> The Egyptians also instituted a festival in honor of his return. Herodotus describes part of the ceremony attending this festival as the blindfolding a priest by his fellows, who led him out of Memphis and left him to find his way to the temple of Ceres, twenty furlongs distant, his journey thither and back again being accomplished by the aid of two wolves. Rhampsinitus was no conqueror but the possessor of vast wealth, in connection with which an almost world-wide story is told. The nameless architect of the king's treasury, wishing to make free with its contents, placed a stone in the outside wall in such a way that it could easily be removed by anyone knowing the secret, and, dying before he was able to avail himself of his act, communicated the knowledge of it to his sons. By this means they plundered the treasury, which when the king perceived he had traps set, and in one of them caught one of the brothers. But the other at his brother's request had cut off his head, so that the body could not be recognized. The king caused the body to be hung on the palace wall under guard, in hope that some relative of the dead man would be led to an exhibition of sorrow by the sight of it. Moved by his mother's entreaties the surviving robber, disguised as a wine seller, drove some asses laden with wine-skins past the palace, when, as if by accident, one of the skins burst, and the wine began to escape. The guards being

<sup>53</sup> Herodot., ii. 122.

furnished with drinking vessels, caught the spilling wine, and at length the robber left them in a drunken sleep, at the same time carrying off his brother's body. The amazed king set his daughter to catch the thief, but he left a dead man's arm, that he had fastened under his cloak, in his hands, and fled. Then Rhampsinitus admiring the man's cleverness, offered publicly a reward if he would reveal himself. He came and received the king's daughter in marriage, for he excelled the Egyptians, who excelled all the rest of the world in wisdom.<sup>54</sup>

The Greek counterpart of this legend is told by Pausanias. Agamedes and Trophonius, sons of Erginus, descended from Phryxus, were the architects of the treasury of Hyrieus, king of Arcadia. They inserted the removable stone and plundered the treasury. Hyrieus, however, caught Agamedes in a trap, but Trophonius, fearing detection, cut off his brother's head. Afterwards he was swallowed up by an opening of the earth in the grove of Lebadea.<sup>55</sup> Sir George Cox has set forth the identity of these stories with the Celtic tale of The Shifty Lad and the Indian story of Gata and Karpapa.<sup>56</sup> Karpapa made a hole in the king's treasury, which contained the monarch's daughter as well as his riches, but, staying too long in the room to which he had thus gained access, was caught and hanged. His body was then exposed in order to catch his confederate, but Gata outwitted the guards, gained his brother's remains, which he burned, and carried off the princess to another country. Ajamidha of Sanscrit mythology, who should answer to the Greek Agamedes, is a descendant of Bharata, his father being Suhotra, and his grandfather Bhumanyu, while his sons Jahnu, Vrajana and Rupin became heads of the Kusikas.<sup>57</sup> Here Vrajana is Erginus, but he is also the Pandu Arjuna; and his ancestor Bhumanyu is Bhima or Bhimasena, another Pandu, the trio being completed by Yudishthira, of whose name Suhotra is a variation. But Bhumanyu or Bhima is the Persian Behmen, the Vohumano of the Zend Avesta, and he is the Beerothite Amnon, son of Shimon. Bhima was

<sup>54</sup> Herodot., ii. 121.

<sup>55</sup> Pausanias, ix. 37.

<sup>56</sup> Aryan Mythology, i. 115.

<sup>57</sup> Muir's Sanscrit Texts, i. 360, &c.



caught in the folds of the serpent Nahusha, but released through the mediation of Yudishthira. These plunderers of the treasures of Rephah are, therefore, descendants of Amnon, the Beerothite, whose son was Shemida or Shemidag, the Agamedes of the story and the Sanscrit Ajamidha, and his sons were Achian, Shechem, Likchi and Anigam.<sup>58</sup> Thus the family of Beeroth is carried down two generations later, and a Hittite Shechem is associated with Baal Berith instead of a Horite of that name. While Ahian is the Sanscrit Jahnu, his brother Likchi is the Sanscrit Riksha, who is Jahnu's brother. As for Erginus, he has no direct connection with the other persons named, but as denoting Rakem, the Gileadite, he represents the alliance between the Beerothites and Gileadites constituted by the marriage of Shimon to Bedan's daughter Taia. The Greek story viewed Shemidah from the standpoint of the Gileadite genealogy, deriving him from Erginus of Clymenus of Phryxus, or Rakem of Ulam of Peresh. The Sanscrit accounts of Ajamidha, whom they also call Sumantu and Asvamedha, associate him always with Bharata.

In western migration the Beerothite family appears as an element in the population of eastern Sicily, while the Gileadites of Rakem occupied the north-western part of that island. The Beerothites are there associated with the Palici, whose leader Ducetius shows them to have been the Tsociethite descendants of Belag the Ethnanite, the latter name giving the original of the volcanic mountain Ætna. But Adranus and Amenanus are made fathers of these Palici, and Symoethus and Enna and Engyum are connected with them, setting forth Hadar, Amnon, Shemidah, Ahian and Anigam. The Hittite occupation of Sicily would require a monograph of no small extent, so that it can but be mentioned in these pages. Retracing our steps to the scene of history contemporary with the Kenite record, we find a kingdom of Amnanu in Chaldea connected with Urukh or Warka in ancient times, which Assurbanipal in later days places in Elam as Dur Amnani.<sup>59</sup> Amenanus, Amnanu, Amnani are rare forms in mythological and geographical nomenclature, the tendency being to drop the reduplicate *n*. The ancient Amnanu is men-

<sup>58</sup> 1 Chron. vii. 19.

<sup>59</sup> Records of the Past, iii. 18, i. 82.

tioned by a King Sin-Gasit, whom Sir Henry Rawlinson calls Sinsada. His inscriptions, one of which is but partially interpreted, are as follow :

1. " Sin-Gasit, son of Belat-Sumat  
King of Uruk, builder of Bit-Anna."
2. " Sin-Gasit, the powerful man, king of Uruk  
King of *Amnanu*, the palace of his royalty built."
3. " To Sarturda, his god,  
and Belat-Sumat his mother,  
Sin-Gasit, King of Uruk, King of *Amnanu*,  
nourisher of Bit-Anna, who Bit-Anna built,  
Bit-Kirib, Bit-Kiba *lib tulla kanene*,  
he built for the prolonging of his kingdom,  
he built 18 *segur* 12 manehs of *dukta*  
10 manehs of bronze *asni*, the house,  
silver like a mountain, one shekel of  
silver . . . . its name he called,  
giving delight and pleasure."<sup>60</sup>

Looking for other kings of Uruk, through whom Sin-Gasit and his mother Belat-Sumat may connect with the Beerothite family, those named Ismi-dagan and Gungunu present themselves. In Greek, Shemidag or Shemidag is Agamedes, in Sanscrit Ajamidha, hence one expects to meet a cuneiform Ismidag as its equivalent, for the languages of the cuneiform inscriptions strongly aspirate the letter *ayin*, making Lagamar of Laomer and Laguda of Laadah. The final *an* of Ismi-dagan has been added to the original name to give it significance as " Dagon hears." It is likely that Gungunu is a reduplicate form of Ahian as Achian, which the Sanscrit better renders as Jahnu and the Greek as Ægina. Ismi-dagan is referred to by Tiglath Pileser I., who says : " Bit-Khanuri, the temple of my lord Vul, which Shansi-Vul, high priest of Ashur, son of Ismi-dagan, high priest of Ashur, had founded, became ruined." He also mentions " Shamsi-Vul, my ancestor."<sup>61</sup> An inscription of Ismi-dagan reads :

" Ismi-dagan, nourisher of Nipur,  
the supreme over Ur, the light of Eridu,

<sup>60</sup> Records of the Past, iii. 18.

<sup>61</sup> Records of the Past, v. 23, 24.

Lord of Uruk, the powerful king,  
King of Karrak, King of Sumir and Akkad,  
the relative, the delight of Nana."

Gungunu's two inscriptions follow :

1. "To Samas, the ruler *tuda* Ur,  
leader of Bit-Nirkinugal, Ningal *ra tuda* his kings  
for the preservation of Gungunu, the powerful man,  
King of Ur, for the establishing of Anu,  
for the restoring of Ur, for Ur within Ur,  
the son of Ismi-dagan, King of Sumir and Akkad,  
Bit-Hiliani built, Bit-Ginablungani built,  
for his preservation he built."
2. "For the establishing of Anu,  
for the delight of Ur, for Ur within Ur,  
The son of Ismi-dagan, King of Sumir and Akkad." <sup>62</sup>

Ismi-dagan as nourisher of Nipur exhibits his descent in the line of Hephher, and as the light of Eridu or Jered of the same family, confirms the relationship. Uruk and Karrak, however, can only have been his through the conquests of his ancestors, and in no other way can he have been King of Akkad, since the Akkadians were Chaldean Jachdaïtes. But his rule over Sumir or Zimri might come in a legitimate way through the marriage of his grandfather Shimon to the Zimrite Taia, daughter of Bedan, the Greek Laomedon. In a list of so called Cassite Kings of Babylonia, several Etirus appear among the Ulams and Buryases who represent the Zimrite names Peresh and Ulam.<sup>63</sup> The untranslated Tuda of Gungunu's first inscription recalls the Egyptian Teta as a name of Hadad, together with the Assyro-Hittite Dadi and the Graeco-Phoenician Adodus, king of the gods, denoting the same ancestral hero. But how came Ismi-dagan or Shemidag to be as Agamedes the plunderer of the treasury of Rhampsinitus? The story cannot be taken literally, for, although princes were often the superintendents of great constructions in Egypt, there is no evidence that Shemidah was such, nor is it likely that occupying such a position, he would have been found guilty of

<sup>62</sup> Records of the Past, iii. 14.

<sup>63</sup> Proc. Soc. Bib. Archaeol., Jan. 11, 1881, p. 41.

robbery. His family was one of great builders, and his grandfather Shimon specially excelled in the execution of magnificent architectural designs. In this way the Beerothite line came to be identified with architecture and architects. But Shimon and his father Hadar had been the builders of the Pharaonic empire, ruled over by the second and third Rameses, and in it they had left themselves a corner, extending probably from the point of the Sinaitic peninsula to the kingdom of the Kudurs in Edom, and this must have been the loose stone through which their descendant Shemidah was able to take to himself some of Egypt's treasures. The name Shemidag, with the prefix of the Coptic article, formed the Egyptian Psametik which the Greeks called Psammetichus, a name early known in Egypt, for a Psametik Munx was a priest of Cheops.<sup>64</sup> To Shemidag as a descendant of Saul, the Persian Zaul, the story of Rodabeh properly belongs, instead of to that ancestor, for the Greek story of Cinderella unites Rhodopis and Psammetichus. In Persian story, she is the daughter of Mihrab, a Greek Merops or Rapha, and it seems probable that Shemidah did effect an alliance with the line of Ham-murabbi, whom his confederate Trophonius of Lebadea would denote. This early Psammetichus unhappily finds no mention in the obscure annals of Egypt for the period immediately following the Exodus.

Greek tradition calls Shemidag by the name Thymoetes, the last of the line of Theseus and the son of Oxynias, which latter name may denote his grandfather Shimon. He is called the King of Athens, and it is said that, on his refusal to meet the Theban Xanthus in single combat, the Athenians banished him. But a narration of Conon represents two sons of Hector, who had been banished to Lydia, returning to the Troad and taking possession of Mount Ida, where Eneas the son of Anchises dwelt, and driving that hero out. These sons of Hector were named Oxynius and Scamander. Conon says they regarded the country about Ida as their patrimony.<sup>65</sup> The original Ida was Edom and the Idumean mountain range, and the Idæi Dacytli who inhabited it may be easily recognized as the Edomites of Joktheel. After the time of

<sup>64</sup> Lieblein, *Recherches*, 17.

<sup>65</sup> Conon, 46.

the Argive Tisamenus, whom the Heraclidæ are said to have overthrown, the story of the line of Shimon becomes shadowy. Shemidah is represented by Cometes, called a son of Tisamenus, instead of his grandson through Amnon, but he is said to have passed into Asia, and that is all recorded concerning him. It seems, however, that Amnon or his son left Egypt and established himself in Hadar's realm of Gebalene, or in that portion of it unoccupied by the Amorites and Moabites, and afterwards extended his empire over part of the basin of the Euphrates. Thus he would be the chief competitor with the Egyptian monarch for the empire of the civilized world. His possession of Arabia Patraea, in which during the wanderings of Israel, Kenites and Amalekites, alike subject to him, dwelt, gave him a free passage to the Egyptian border on the east, and it is very probable that he made efforts to regain the sovereignty of the Nile valley in which his ancestors had left enduring memorials. M. Lenormant thought the Egyptian monuments afford proof that Assyria and Mesopotamia recognized Egyptian suzerainty down to the second half of the twelfth century B.C. That some quarrelsome Hittite or Amorite king in these regions may have flattered Pharaoh's vanity by presents and a nominal recognition of his greatness in order to gain assistance against the arms of his fellows is not unlikely, but that the Egyptian arms penetrated these countries, or that there was any real submission of them to the crown of Memphis, is doubtful in the extreme. The Egyptian title was of equal value with that of the kings of Great Britain and Ireland to France, and of those of Austria to Jerusalem.

The name of Achian son of Shemidah was given to the island Egina. Two things attest this: the name of Myrmidons given to its inhabitants, and the worship of Diana under the title Britomart. The word Myrmidon has already been found to designate the followers of Achilles or Saul of Rehoboth, and to have arisen out of a union of that hero or his father with Miriam of the family of Ezra, the Semiramis of tradition. In Britomart, also called Dictynna, a Tsocheth like name, the feminine counterpart of Baal Berith of Shechem appears, and that Shechem is the second son of Shemidah, Achian being the first. In an ancient invocation, supposed to be in Hebrew, but really in the Iberic

language, the Efrai of Taliesin, that bard mentions Britomart as Brith, who is the Brid or Bridget of Irish mythology, and calls Baal Berith her brother, as if she were the better known of the two. The invocation is translatable by the Basque language.

|                        |                                                |
|------------------------|------------------------------------------------|
| " O Brithi, Brith oi   | O Brithi, companion of Brith,                  |
| Nu oes, nu edi         | Give heed to me, hear me ;                     |
| Brithi Brith anhai     | Brithi, brother of Brith,                      |
| Sych edi, edi eu roi." | Do thou hear, hear this measure. <sup>66</sup> |

But in the line of Saum and Zaul the Persian historians place, although with no regard to chronology, their great hero Rustam, and he is the Chushan Rishathaim of the book of Judges, who became the first enslaver of Israel in the land of Canaan. This Rishathaim or Rustam is the Aristomenes of Messenia, who, according to Pausanias, was made as great a hero in the Messenic war of the poet Rhianus Benaëus as Achilles is in the Iliad. The name of the poet Rhianus recalls that of Rinnah, a son of Shimon, and Benaëus may be the Beerothite name Baanah ; but the tradition that Aristomenes descended from Pyrrhus the son of Achilles, links him with the Beerothite family. It is remarkable that this family should be celebrated in so many epics, Hadad being the hero of the Indian Mahabharata, Saul of the Greek Iliad, Hadar of the Welsh Gododin, and Rishathaim of the Persian Shah Nameh and the Greek Messeniads. There must have been great chivalry and warlike powers in a race that so many widely separated poets united to honour in their verse. In the Hindoo genealogies Rishathaim appears as Rishtishena or Arstishena, a descendant of Jahnu. Unhappily the Greek traditions Eginetan and Messenian, and the Indian, furnish no definite information concerning Shemidah and his sons. The Mahabharata represents their time as one of strife and of humiliation for the Beerothites. " And the hosts of their enemies also smote the Bharatas. Shaking the earth with an army of four kinds of forces, the Panchalya chief assailed him (Samvarana, son of Jahnu's brother Riksha), having rapidly conquered the earth, and vanquished him with ten complete hosts. Then King Samvarana with his wives, ministers, sons and friends, fled from that

<sup>66</sup> Davies' Druids:

great cause of alarm ; and dwelt in the thickets of the great river Sindhu, in the country bordering on the stream and near a mountain. There the Bharatas abode for a long time, taking refuge in a fortress. As they were dwelling there for a thousand years, the venerable rishi Vasishtha came to them. Going out to meet him on his arrival, and making obeisance, the Bharatas all presented him with the *arghya* offering, showing every honour to the glorious rishi. When he was seated the king himself (Samvarana) solicited him, 'Be thou our priest; let us strive to regain my kingdom.' Vasishtha consented to attach himself to the Bharatas, and, as we have heard, invested the descendant of Puru with the sovereignty of the entire Kshatriya race to be a horn over the whole earth. He occupied the splendid city formerly inhabited by Bharata, and made all kings again tributary to himself."<sup>67</sup>

The fragments of early Chaldean history preserved by Berossus mark the advent of the Beerothite family to the lower waters of the Euphrates and Tigris as one of the most important events in the history of that region, but like the Sanscrit writers he confounds it with the story of the flood of Xisuthrus or Satyavrata, thus giving to it an absurd antiquity. In the time of Ammenon, the Chaldean, says Berossus, appeared the Musarus Oannes, the Annedotus from the Erythraean sea, whose shape was that of a fish blended with that of a man, and afterwards from the same region came another being of similar form named Odacon. This fish man occurs frequently in Assyrian sculptures, as at Khorsabad and Nimroud, sometimes as a complete human figure in a standing position wrapt about with fishy emblems, at others as a composite figure swimming in the sea.<sup>68</sup> The sequence of the Kenite Amnon, Shemidag, and Ahian as illustrated by the monumental Amnanu, Ismi-dagan and Gungunu, and the legendary Ammenon, Dagon, and Oannes, plainly connects the traditions of the latter with the time when the Beerothite family removed out of Egypt into Babylonia. This being the case, a place is found for the Indian Vishnu, who is proved the same per-

<sup>67</sup> Muir's Sanscrit Texts, i. 361.

<sup>68</sup> Bonomi's Nineveh, 329, 168.



son as Jahnu of the Bharatan genealogy.<sup>69</sup> As Manu Satyavrata was offering a libation by the river, a Saphari fish came into his hands, and besought him not to cast it back to the monsters which devoured their kindred in that stream. The sage placed the fish in a water pot, but it was soon too large for that; then he transferred it to larger vessels, to a pond, to lakes of various dimensions; but these were all too small for the growing fish, which at last filled the sea, when Manu recognized it as an incarnation of Vishnu, and paid homage to the god. This is but a form of the story of the dwarf incarnation in which Vishnu as the dwarf Hari easily got from Bali the right to as much ground as he could cover in three strides, whereupon he assumed his true form, and stepping out took possession of the world.<sup>70</sup> These legends agree with other fragments of the Beerothite history of the period subsequent to the Exodus of Israel, in showing the feeble state of that race, its protection in this condition by the dominant powers, Egyptian and Cymro-Hittite, also perhaps by Amorites and Moabites, and its rapid expansion, by virtue of the military skill and prowess that distinguished its leaders, into the ruling nation of the east. All the fish stories, which embrace Atargatis or Derceto, Semiramis, Adad, and Oannes or Vishnu, have grown out of the final *dag* of Shemidag's name, which in some Semitic tongues denotes a fish equally with *nun*.<sup>71</sup> Some of the Khitan languages have preserved this word, such as the Yeniseian, which call a fish *tig*, *tyk*, apparently the same as the Lesghian *tshua*, Circassian *tzey*, and Georgian *tshekom*, but others have changed the initial *d* to *r* or *l*, as the Circassian in *arge*, the Basque in *arraga* and the Yukahirian in *olloga*. In British mythology Ahian is Gwion the little. Ceridwen kept him to tend her magic cauldron, and one day when she was out collecting herbs for it, by some accident three drops of the cauldron's contents fell on her servitor's fingers. The heat of the

<sup>69</sup> There is confusion in Chaldean and Indian tradition of the Japhetic or Jerahmeelite line of Onam, whence Oannes, with that of Shemidah, arising out of the fact that Onam's two sons were Shammai and Jada or Yadag. The latter is the original Dag, man-fish, or Dagon, and the Chaldean story is that of an early Aryan culture in his line.

<sup>70</sup> Muir's Sanscrit Texts, i. 205, seq.

<sup>71</sup> See note 69, however.

water made him put his fingers into his mouth, when immediately the future was revealed to him, and he saw that unless he escaped from Ceridwen, his life was in danger. "With extreme terror he fled towards his native country." On Ceridwen's return she saw that her whole year's labour was lost. "It is Gwion the little who has robbed me," she cried, and flew in pursuit of him. Afraid of being overtaken, Gwion changed himself into a hare, but she became a greyhound and ran him down to the river; then he became a fish, while she as an otter swam after him. Next he was a bird and she a hawk, and at last in despair he metamorphosed himself into a single grain in a pile of wheat; but as a black high-crested hen she scratched him out and devoured him. Yet even thus he triumphed, for he was born to her as a child so lovely that she had no heart to kill him; but, unwilling to keep the thief, she laid him in the well worn coracle and sent him off to sea.<sup>72</sup> It is not easy to understand the whole of this allegory, but the gist of it is that the Beerothites, who, during their residence in Egypt from the time of Hadad, the first Osortasen, down to that of Shimon the third Amenhotep, had become versed in all the wisdom and science of the Egyptians carried away this knowledge to the banks of the Euphrates contrary to the desire of the Pharaohs. Taking advantage of Egypt's weakness after the Red Sea overthrow, Shemidah, or it may be his father Amnon, led a Beerothite exodus, which robbed the Nile valley of its bravest defenders and most skilful workmen, and established a rival civilization in the east. That Amnon sat upon a Chaldean throne there is as yet no evidence, but his son Shemidah called the land after his father, Amnanu, and as Ismi-dagan became the first of a line of oriental kings, from whom the proud Tiglath Pileser did not disdain to own himself descended. Thus ends the national life of the Hittites in the land of the Pharaohs.

It is not astonishing to find all over the world art, appliances, rites, and traditions that point back to Egypt as their birth place. It was not the cradle of humanity, but it was the school of the nations into which descended, or into contact with which came,

<sup>72</sup> Davies' *Druids*, 213, 229.

all civilized races and even those that in decadence still exhibit obscure traces of ancient culture, within a brief space of four centuries, centuries in many respects the most eventful that the world's progress has witnessed. "Out of Egypt have I called my Son" is true of Israel and of the Messiah of the chosen people, and it is also true of all earth's nations.<sup>73</sup> There the Horite Phœnician learned his art, and acquired the training of the merchant; the Jerahmeelite Brahman found models for his pride, and enriched himself with fancied sacred lore; the Philistine or Pelasgian, ancestor of many peoples, gained skill in cyclopean architecture and practised the arts of war; and the Zimrite and Midianite Celt learned to sing the songs of other days. But among all the dwellers in the land of bondage there were none that left such an impress as did the sons of the father of Tekoa, the grandest architects, the most skilful improvers of the country's resources, the bravest warriors, with the exception of their Philistine guards, the greatest reformers of worship and morals, and the most just and paternal monarchs whom Egypt has ever seen. That the pure religion introduced by the Hebrew captive Joseph had much to do with Hittite excellence in Egypt cannot be denied, but to produce the grand results which mark not only the reign of his apt pupil Aahpeti, but those also of all the alien Beerothites, from Hadad down to Shimon, there must have been such a capacity for culture of every kind in these Hittite monarchs and their people as the world has rarely beheld. The palmy days of Egypt were those of the Amenemes and Osortasens, Hittites all; those of the Rameses were only saved from total decline by the help of their descendants. And if there appeared in the two enslavers of Israel strength of will and vigor of intellect, it was their inheritance from the queen of the race which they expatriated, Matred the daughter of Mezahab.

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<sup>73</sup> Hosea xi. 1; Matthew ii. 15.

## CHAPTER XI.

## THE HITTITES AT THE TIGRIS AND EUPHRATES.

WE have seen Hittite monarchy commencing with Ashchur, the father of the race, at Cutha or Tiggaba, near Babylon. His seven sons, who were as many kings, went forth on a career of conquest, which in its details there are no materials to illustrate. Whether a spirit of adventure led them westward, or they were driven by the hostility of the Shemites or dissensions among themselves, four of the tribes left the birth place of their race, and in the fourth generation from Ashchur, occupied the eastern bank of the Jordan and the border land of the Sinaitic Peninsula and Greater Arabia. It is probable that the Ethnanites and Temenites came to the latter region across the Arabian Desert, in company with the Jerachmeelites and Joktanites, with whom, as well as with the later Nabateans and Midianites, the Arabian writers associate them. The sons of Achuzam and Achashtari, on the other hand, must have ascended the banks of the Euphrates, and crossing the wide desert that lies between it and Palmyra, have reached Damascus, thence to move southward into the fertile lands of Bashan, Gilead, and Northern Moab. Three tribes remained in part at least in the east, the children of Hephher, Zereth, and Zohar. Simultaneously they seem to have erected three kingdoms of Sippara, Ellasar, and Shinar, along the course of the Euphrates, between the unhistorical Hamites of the Persian Gulf and the Aramaeans of Northern Mesopotamia. A generation had hardly passed when war took place between Hareph, the son of Hephher, and the sons of Zereth and Zohar. The two grandsons of Helah made an attack upon Naarah's descendant who had married a daughter of Manahath, the first Egyptian king, and trusting in this union of Sippara with Mendes and Zoan, had perhaps treated his cousins with new found haughtiness. At any rate Ellasar and Shinar proved too strong for the heir of Hephher in spite of his Horite alliance. They drove him

out of Sippara which the Zerethites occupied. Hareph, the Harphre of the Egyptians, who made him the son of Month and Ritho, and the Cerpheres of Manetho's third dynasty, but the Surippak of the Chaldeans, was forced to place the Shat-el-Arab between him and the sons of his father's brethren. On the eastern side of the broad river he found the Elamites, a quiet, un-historical Semitic people, whom love of peace had probably led into the land they called Elam, after their ancestor. These Elamites furnished the basis of a monarchy. With offers of protection, Hareph bought their confidence and their service, and free from molestation, was able to mature his plans of revenge on his kinsmen. In his new home the exile from Sippara found the horse, and made use of that animal as a valuable aid in war, training his subjects to horsemanship, until Beth Gader or Kanai Kidori, the beautiful household, as he named them, became known as the Gandharas and air-piercing Centaurs, half man, half horse, who inspired terror in the hearts of those who were unaccustomed to the novel sight of a horse and his rider.

Hareph, who may be the Urbabi mentioned on an inscription of Dungi the son of Uruk, was the father of two famous sons, of whom Hamath seems to have been the legitimate heir to the throne, as the Arabians called his brother Chedorlaomer a man of Thamud. This Hamath, however, was put to death, and from the fact that one of his sons occupied the throne of Elam, it would appear that Chedorlaomer was a usurper and perhaps the assassin. He was honoured as an Elamite god under the name Sumudu, as was his son Rechab under the title Ragiba, and his brother as Lagomer.<sup>1</sup> But Laomer or Lagomer, the Kudur, did not call himself by that name on his monuments evidently. His mother was the daughter of the great Manahath, the Menes of Egypt, and he adopted his maternal grandfather's name, calling himself Kudur Nanhundi. To the Assyrian Assurbanipal, history is indebted for a record of this monarch. He says:

"Kudur Nanhundi the Elamite, who the worship  
of the great gods did not fear,  
who in an evil resolve to his own force trusted,

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<sup>1</sup> Records of the Past, i. 85.

on the temples of Akkad his hands he had laid,  
 and he oppressed Akkad . . . . .  
 the days were full . . . . .  
 for 2 *ner* 7 *soos* and 15 years under the Elamites."<sup>2</sup>

This period was 1635 years, at the end of which Assurbanipal conquered Elam and brought back the image of the goddess Nana which Kudur Nanhundi had taken from Babylonia. The Assyrian monarch was wrong in representing Chedorlaomer as the oppressor of Akkad and the robber of its temples, for as yet Akkad was not. The worshippers of Nana were the Zerethites, Urukh and his son Dungi. It was reserved for Chedorlaomer to inflict upon Zereth and Zohar the vengeance which his father Hareph had in mind to visit upon those who had expelled him from Sippara and Surippak. Crossing the river he fell upon Arioch, the Erichthonius of the Trojan line, in his cities of Ellasar and Sippara, and made him tributary. Advancing northward he found Amraphel, the grandson of Zohar, in Shinar, and brought him also into subjection. Where he found the Goim who named Galilee, is harder to decide. They were the true Japhetic Achaeans, who were first named Aegialeans or Galileans, but unhappily they have little or no ancient history of their own. It is possible that Architeles, son of Achaeus, may be a disguise of Thargal, but almost all their prehistoric names belong to Hittite history in Canaan and Egypt. Especially is their story mixed up, through similarity of name, with that of the Hushamites, who seem to have occupied Achaia before them, and whom meeting as Ossetes on the Euxine, the Greek geographers regarded as an Achaean remnant from Trojan days. They were a maritime people in Accho and Achzib on the Mediterranean coast, which cities Asher was not able to deprive them of when Israel conquered Canaan. Before reaching Galilee they may have been fluvial, and the transporters of Chedorlaomer's army up the Euphrates; but this is mere conjecture, taking for the present the place of historical evidence which is wanting. The Goim were probably allies of the Elamite monarch rather than his subjects, but when he went forth upon his great foray, the kings of

<sup>2</sup> Records of the Past, iii. 8.

Ellasar and Shinar accompanied him as vassals, yet well content, no doubt, to aid him as the ravager of the West. The details of that expedition have already been before us. All that remains to be added is that the presence of the Goim in Chedorlaomer's army, speaking the same Pelasgic tongue as the Philistines, would hinder his attacking the Abimelech of Gerar or being attacked by his warlike host; and that the descent of the Elamite king from Manahath would secure the neutrality of Zaavan, his grandson, in whose honour Zoan was built, or of his brother Akan, who was probably his successor.

The fate of the confederate kings is undetermined. So far there are no data for deciding whether they fell before the avenging arms of the valiant Hebrew and his Amorite allies, or found their way to the Euphrates, and thence regained their homes. There is no monumental record of Amraphel, but the Ute story of Sokus Waiunats which awaits confirmation in the region of mythology and folk lore, indicates that his cruelties were avenged on his person. His son Machpelah, or the illustrious Chapelah, may have held Shinar after him, but in his time the Zoharite kingdom must have been absorbed, for Ephron its heir came, the first of a band of Hittite conquerors, into the country west of Jordan, driving the three Amorites towards the Mediterranean coast, where Eshcol and Aner preserved two of their names. There are, however, many reasons for believing that a considerable Zoharite element entered into the ruling family of Assyria. One of these is the constant union of Zereth with Zohar, as the Egyptian Shairetana and Takkaro, and as the Trojan Dardanians and Teucrians. It was from Tsochar that the Tigris derived its name, as well as the Z... .., which constituted the eastern boundary of ... .. this Tigris or Diklath became the Tiglath which ... .. an ... .. in the names of at least five Assyrian ... .. The history of Arioch presents difficulties. His name does not appear in the Kenite record, which furnishes no intermediate links between Zereth and Jehaleleel. The youngest son of the latter was Asarec, whose name as Asar the mighty, might be rendered Elasar or the powerful Asar, but his time is well determined by the fact that his elder sister Ziphah was the consort of the son of Ammon. It is thus impos-



sible that any descendant of his could have been the ally of Chedorlaomer. Now the Uruk of whom we possess inscriptions built a temple to Sarili, who is Asareel, and calls himself king of Sumir and Akkad, neither of which was in existence in the time of Chedorlaomer. It follows that there must have been an older Uruk, the grandson of Zereth, whose father may have been an Asareel or Elasar, the same whom the Greeks calling Erichthonius, make the brother of Ilus. But he cannot even have been the brother of Jehaleleel, who was the contemporary of Ammon, and must be placed in the previous generation as the brother of Shachar. Nevertheless the Zerethite family which Arioeh represented kept the throne of Chaldea and became more powerful than the Elamite kings. After the death of Chedorlaomer, his son Salma, the father of Beth Lechem, was set aside, and the rightful heir of Hamath was recognized as his successor. This was Ezra or Gezra, the head of the Gezrites and the Tamudite Hezer of the Arabians. His name has been read on a monument as Simti Silhak, in which the first word appears to denote his father Hamath as Sumudu, and the second, his own name in a very corrupt form. The connection is found in the name of his son, who restores the family designation Beth Gader as Kudur Mabuk. Here, however, although the line of Kudur is given, the personal name is concealed, for Mabuk is a feminine title connected with the goddess Atargatis, who was worshipped at Mabog, Bambyce, or Hierapolis in Syria. Two princesses are mentioned in the Kenite list as wives of one of the sons of Ezra, but whether of Jether or of Mered is hard to determine; these are Hodiah, a daughter of Caleb the Zoharite, grandson of Ephron, and Bithiah, daughter of the Zerethite Ziph. The mother of Jered, the father of Gedor, who was the heir of Jether, is called Jehudijah, and she should be the Mabuk of the inscription. In Professor Palmer's report of exploration in Moab, he mentions a visit to El Yehudiyeh, near Fugua, which may be the Pau of Hadar. He describes it as a black rock, about twelve feet long, "of which the Arabs have a legend that it is a woman, turned into stone for profanely denying the certainty of death." The Arabic name and that of the mother of Jered are identical.<sup>3</sup> In Greek gene-

<sup>3</sup> Palestine Exploration Fund, Quarterly Statement, Jan., 1871, 67.

alogies Erythrius, who is Jered and the Rathures of Manetho's fifth dynasty, is called a son of Athamas, the Kenite Etham or Etam, and the Egyptian Atmu or Athom. The British Arthur, who is the same personage, is called a son of Uther Pendragon. Uther denotes his father Jether, but the surname Pendragon calls for explanation. In Irish history Jether, as Eathoir, is associated with Feniusa Farsa as joint administrator of the primitive University of Magh Seanair, a statement by no means so absurd as it may seem, for the Kenite scribes were the educators of the ancient world and gave instruction in letters to the students gathered in Zoan, Memphis, and Thebes. Eathoir is made the father of a Gadel, but this Gadel, who fades out of history, is wrongly distinguished from Gadelas the grandson of Feniusa. Gadel or Gadelas, whom the Scottish Chronicle calls Gathelus, son of Cecrops, is in the Kenite genealogy the third son of Jether, namely, Jekuthiel the father of Zanoah, and ancestor of the Gaoidheals or Gaels, who, however, were not true Celts or Galatae, but Ugrians of the Ugrians. The triple connection of Jether with Athamas, Pendragon, and Feniusa, finds explanation in the Kenite account of the family of the father of Etam, in which appears Penuel the father of Gedor.<sup>4</sup> Now Gedor was a purely Hephherite family, and Etam as a Horite in the line of Manahath, had no right to the title of father to that family, save through the marriage of his daughter to a Kenite. Such a Kenite was Jether, and his son being Jered, also the father of Gedor, it follows that Penuel was the father of the wife of the former and the mother of the latter. The Welsh traditions of Arthur's mother, although confused, furnish valuable identifications; for, while they call her Eigyr or Igerna, which is the name of Ezra the father of Jether, they represent her as the wife of Gorlois of Cornwall, who is Jezreel the son of Etam. As Penuel was a Horite, and will not re-appear in the history, it may be well to indicate what the Greek traditions say of his genealogy. The Scholiast in Apollonius Rhodius calls him Phoenix the son of Agenor and Cassiepea, but reduplicates him as Phineus, who was the son of Phoenix, along with Cilix, Dorielus and Atymnius.

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<sup>4</sup> 1 Chron. iv. 4.

His children by Cleopatra were Parthenius and Crambis, and by Idaea, the daughter of Dardanus, Thymus and Mariandynus. Now it is clear that the Scholiast or his informant had in his possession an oral or written version of the very genealogy that is contained in the book of Chronicles, for he mixes up the families of Etam and Ezra through the alliance of the daughter of the Etamite Penuel with the Ezraite Jether. Agenor is the Horite Akan, father of Etam, as Agenor is the father of Cadmus; Atymnius and Doriclus are Etam and Jezreel or Yetsregel; Idaea is Jehudijah; and Thymus and Mariandynus are Eshtemoa and Miriam. In Norse mythology the wife of Jether or Odur is Freyja of the Vanir, who is also called Vanadis. "Odur left his wife in order to travel into very remote countries. Since that time Freyja continually weeps, and her tears are drops of pure gold."<sup>5</sup> She is thus Bhavani, parent of the Rudras and Maruts as of Vena descended from Agni and Manu. The story of her father is always a melancholy one. As Pentheus, the grandson of Cadmus, he climbed into a tree top to witness unseen the Dionysiac orgies, but the Bacchantes espied him and tore him to pieces. As Phineus, son of Agenor, he was struck with blindness by the gods, and then tormented by the Harpies. As Phineus, brother of Cepheus of Joppa, he was petrified by the Gorgon's head in the hands of Perseus. In Hindu story he is the magician Punchkin who imprisoned many princes and princesses in a great tower, till the son of one of these princesses, named Balna, travelling over the world, found the green parrot on whose life that of Punchkin depended, and, tearing it limb from limb before him, caused the magician to perish in the same way. Unhappily, Apuleius in his Golden Ass, begins the story of Psyche, who should be the daughter of Penuel, in the trite form, "*erant in quadam civitate rex et regina*, there were in a certain city a king and a queen," instead of informing us who the king and queen were.<sup>6</sup> She was married to a monster who turned out to be Cupid, but through curiosity she lost him. To the Scadinavian Vanadis answers the Undine of Fouqué, the water maiden who

<sup>5</sup> The Prose Edda.

<sup>6</sup> Apuleius, *De Asino Aureo*, L. iv.

married a mortal on condition that he should never speak angrily to her in the neighbourhood of her relations, for thus they would regain power over her. And she is Bheki, the frog princess of Sanscrit story, who cautioned her husband never to show her a drop of water; and Vach the wife of Indra. But her father Penuel is Pani the deceiver, who stole away Indra's cows. The origin of all these various legends, representing the union of members of two different races and their subsequent separation, is the marriage of Jether to the Horite Jehudijah, daughter of Penuel, who seems at some time to have left him for her father's house, whence Jether did not succeed in bringing her, until he had inflicted mortal injury on his father-in-law. To explain the connection of the two words Jehudijah and Bog or Mabog, it is necessary to premise that the former is Semitic, which is more than probable, as the Egyptian was a sub-Semitic language, and the Horites were apparently its authors. In Phœnicia also the same Horites spoke a purely Semitic tongue. In this case Jehudijah can be traced to the root *jadah*, meaning to cast forth, to utter, to praise. A similar root is the Japanese (modern Hamathite) *hokashi*, to cast forth or away; but as most Japanese words commencing with the aspirate have replaced an original labial by that letter, *hokashi* is the same as the obscure *bokushi*, meaning to tell fortunes, soothsay, prognosticate. The ancient Hittite word translating Jehudijah must thus have been the equivalent of the Sanscrit Vach, the voice, so that the primitive meaning of *buk* or *bog* was the utterance or oracle, and with the prefix *ma*, meaning illustrious, honourable, great, it became, as Mabuk and Mabog, and the Mexican Mapach, the sublime oracle. It is natural to think that the *bec* of the Syrian Baalbec and Egyptian Atarbechis was the same term, and that these words signified the oracle of Baal, the oracle of Athor, or more literally, the utterance of the respective deities. It is remarkable that Penuel, whose own name has the blasphemous meaning of, the face of God, a name which being transported to Phœnicia by his descendants, the Greeks translated as Theouprosopon, should have had a daughter called, the oracle; and it may indicate that Penuel arrogated to himself the divinity of which his daughter was to be the voice.

The story of Jether as Mabuk is told in the Manyoshu, a collection of Japanese poems said to have been composed between the fifth and ninth centuries A.D. The hero of the story is Urashima, whose name furnishes a synonym for *bokushi* in the root *ura*, denoting oracular utterance, as in *ura-nai*, to foretell, divine, prognosticate, and in *ura-kata*, the prognostication or fortune told. The following *shima* is probably an old form of the verb *shimeshi*, to declare, publish. In Japanese history, Urashima, the fisherman, caught a large turtle in his nets which turned to a beautiful woman, and they went away together to the island of Furaian.<sup>7</sup> A turtle in Japanese is *kame*, and a god, *kami*. The opening of the casket in the Manyoshu story links it with that of Psyche, to whom Venus gave a box to take to Proserpina, which box Psyche opened, when vapours issued from it that landed her in sleep and forgetfulness. This is the Japanese version of the oft told tale :

" When the days of spring were hazy,  
I went forth upon the beach of Suminoe,  
And as I watched the fishing-boats rock to and fro,  
I bethought me of the tale of old :  
How the son of Urashima of Midzunoe,  
Proud of his skill in catching the *katsuo* and *tai*,  
For seven days not even coming home,  
Rowed on beyond the bounds of the ocean,  
Where with a daughter of the god of the sea  
He chanced to meet as he rowed onwards.  
When with mutual endearments their love had been crowned,  
They plighted their troths and went to the immortal land,  
Where hand in hand both entered  
Into a stately mansion within the precinct  
Of the palace of the god of the sea,  
There to remain for everlasting,  
Never growing old, nor ever dying.  
But this was the speech which was addressed to his spouse  
By the foolish man of this world :  
' For a little while I would return home,  
And speak to my father and my mother :  
To-morrow I will come back.'  
When he had said so, this was the speech of his spouse :  
' If thou art to return again to the immortal land  
And live with me as now,  
Open not this casket at all.'

<sup>7</sup> Titsingh, *Annales*. Urashima and Furaian have been set forth as probable forms of Regem and Carchemish ; they cannot be such and at the same time the rendering here given.

Much did she impress this on him,  
 But he, having returned to Suminoe,  
 Though he looked for his house,  
 No house could he see ;  
 Though he looked for his native village,  
 No village could he see.

'This is strange,' said he : thereupon this was his thought :  
 'In the space of three years since I came forth from my home,  
 Can the house have vanished, without even the fence being left ?  
 If I opened this casket and saw,  
 Should my house exist as before ?'  
 Opening a little the jewel casket,  
 A white cloud came forth from it  
 And spread away towards the immortal land.  
 He ran, he shouted, he waved his sleeves,  
 He rolled upon the earth and ground his feet together.  
 Meanwhile of a sudden his vigor decayed and departed :  
 His body that had been young grew wrinkled ;  
 His hair too that had been black grew white ;  
 Also his breath became feebler night by night ;  
 Afterwards at last his life departed,  
 And of the son of Urashima of Midzunoe  
 The last resting place I can see." \*

This quaint legend furnishes in the latter part the original of Washington Irving's Rip van Winkle, and of the story of the pious monk, Petrus Forschegrund, who, going into the sombre northern woods to meditate on God's blessed eternity, saw the scenery transformed with golden sunlight and summer zephyrs, with rippling streams and flower bedecked meadows, with palms and myrtles and birds of paradise ; but, returning to his monastery, strange sights and voices greeted him, and, as he fell beneath the weight of old age, he learned that his short hour of bliss had been a hundred years of time. The water maiden or sea goddess in British story is Guinevere or Guanhumara, the faithless wife of King Arthur, for she is Gwenhwyvar, the lady of the summit of the water. In one tradition she prefers Lancelot, the son of Ban of Banwick, to her spouse ; in another, Modred, her husband's nephew. In the first case Ban is the Indian Pani and Kenite Penuel ; in the second Modred represents Mered the brother of Jether and uncle of Jered or Arthur. But while Mered took away what was not his own, for such is often the meaning of *lakach*, which the English version simply renders by "took," it

\* Aston's Grammar of the Japanese written language, Appendix II., xvii.

was not Jehudijah or Mabog, but Bithiah of whom he deprived another. Mr. Osborn finds Pehnuk as an Egyptian royal scribe contemporary with prince Mourhet or Mered, whose portrait from the monuments adorns his work ; and Lieblein mentions a Pehenuka, father of an otherwise unknown Ata.<sup>9</sup> These are Egyptian Penuels.

It is evident that the Egyptian alliance, originally formed by the marriage of Hareph to the daughter of Manahath, was followed by the entrance of some of his descendants into Egypt. There they found the native Pharaohs already in a subordinate position, for the Zerethite Ziph had established himself in Memphis, and was constructing the great pyramid in the neighbouring necropolis of Gizeh. Mered made a friend of this intruder and took his daughter Bithiah to wife, while Jether allied himself with the Horite Penuel by marrying his daughter Jehudijah. But Jether had no intention of fattening on the flesh-pots of Egypt. He carried his bride away from her home on the Mediterranean shore of the delta, to his distant kingdom of Elam in the east, attended by his wild Centaurs or men of Gedor, and there in her honour he called himself no longer Jether, but Kudur Mabuk, Gedor of the excellent Oracle. He has left a brief inscription that has already been given. The memorial of Ardu Sin is all too brief for the Erythras who named the Red Sea, the terrible Rudra of the Hindus, and the kingly Arthur of the Round Table. His presence in Egyptian dynastic lists as Rathures seems to indicate that his horsemen were not unknown in the land of the Pharaohs, but to the polished dwellers of the Nile they were the cowboys of ancient days, and their princely leader was the two-headed dog Orthos, sprung from Typhon and Echidna that guarded the flocks of Geryon, in the Iberian island of Erythea. Nay, worse than this, Jered figured in their story as the Centaur Eurytion, a rough boor, who, invited to the marriage festivities of Pirithous and Hippodamia, drank to intoxication, and grievously insulted the bride, so that the Lapithæ hurried him away from the feast, cut off his nose and ears, and sent him packing to his lawless domain, there to cherish deep hatred in his heart against these quondam hosts. But the San-

<sup>9</sup> Monumental History of Egypt : Lieblein, Recherches, 29.

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scrit scriptures redeem the King of Elam and his people from reproach, for the Rudras with their relatives, the Maruts of Mered, and Indra or Jether, the great progenitor of the former, are the principal deities of the oldest Veda. They are not idolatrous objects, thinks the eminent translator of the Rig Veda, but personifications of the eternal powers of nature through which the pious Brahman worshipped God. What the Brahman thought them to be when he picked up their story from Indian Gandharas and Mahrattas we cannot tell ; but, as he worshipped his ancestor Brahma, so did these tribes worship theirs, and such originally was all heathen cultus, the worship and service of the creature rather than the Creator who is blessed forever.

" Father of the Maruts, may thy felicity extend to us : exclude us not from the light of the sun.

Thou Rudra are the chiefest of beings in glory. Thou wielder of the thunderbolt, art the mightiest of the mighty.

Where, Rudra, is thy joy dispensing hand ? Firm, with strong limbs, assuming many forms, he shines with golden ornaments."

Of Mered's descendants, the ancient poet sings as of a charge of the fierce Mahratta cavalry :

" They make the rocks to tremble ; they tear asunder the kings of the forest, like Hermes in his rage.

Lances gleam, Maruts, upon your shoulders, anklets on your feet, golden cuirasses on your breasts, and pure waters shine on your chariots : lightnings blazing with fire glow in your hands, and golden tiaras are towering on your heads." <sup>10</sup>

Another hymn unites those who once dwelt in Syrian Aradus and Marathus with their brethren of Hamath :

" When ye thus from afar cast forth your measure, like a blast of fire, through whose wisdom is it, through whose design ? To whom do you go, to whom, ye shakers of the earth ?

May your weapons be firm to attack, strong also to withstand ! May yours be the more glorious strength, not that of the deceitful mortal !

When you overthrow what is firm, O ye men, and whirl about what is heavy, ye pass through the trees of the earth, through the clefts of the rocks.

No real foe of yours is known in heaven, nor in earth, ye devourers of enemies ! May strength be yours, together with your race, O Rudras, to defy even now.

They make the rocks to tremble, they tear asunder the kings of the forest. Come on, Maruts, like madmen, ye gods, with your whole tribe.

Ye have harnessed the spotted deer to your chariots, a red deer draws as leader. Even the earth listened at your approach, and men were frightened.

O Rudras, we quickly desire your help for our race. Come now to us with help, as of yore, thus for the sake of the frightened Kanva." <sup>11</sup>

<sup>10</sup> Wilson, Rig Veda ap. Cox, Aryan Mythology, ii. 222.

<sup>11</sup> M. Müller, Lecture on the Vedas, Chips, Vol. I.

Kudur Mabuk and his son Ardu Sin were lords of Martu, the western land supposed to mean Syria, and of Yamut-bal or Elam, bearing the name of Hamath, the father of Ezra and Rechab.<sup>12</sup> With Jether and Mered their second cousin, Beeri, the head of the Beerothite line and father-in-law of Esau, was contemporary, and in Jered's time lived the unfortunate Bedad. This Bedad was contemporary with Jobab and Husham, the Temenite kings of Edom, who supplanted the Ethnanite Bela, son of Beor, the first to exercise sovereignty in Gebalene, so that the southern parts of Palestine cannot have constituted the Martu over which the Elamites ruled. Yet the *Nibelungen Lied*, or song of the men of Nipur, of whom Gunther was the chief, has been found to represent the descendants of Ezra in opposition to those of Rechab and in a position of superiority to the Temenite Husham, who probably acknowledged the sway first wielded by Chedor-laomer over the trans-Jordanic tribes. But a mightier power was rising in the east. At Ellasar and Sippara on the lower Euphrates, Arioch the Zerethite had been a vassal of the Elamite. Of his descendant Jehalelel or Helel, son of Shachar, we know little. In a list of Babylonian kings, his predecessor is called Sumuabi, a name that suggests nothing. He is himself called Sumulailu, which leads one to doubt that *Sumu* is the correct reading in either case. He is said to have reigned for thirty-five years, and the Basque story of Lelo, the Graeco-Egyptian Linus, and the fragment of ancient poetry on the fall of Helel, son of

<sup>12</sup> The following are the inscriptions of Jered or Ardu-Sin.

"Ardu-Sin, the powerful man, the high ruler, established by Bel, nourisher of Ur, king of Larsa, king of Sumir and Akkad, son of Kudur-Mabuk, the lord of Elam; Ur the great he embellished, its . . . he established. Ur, my king, blessed me; the great wall of Harris-galla to prevent invasion, its circuit I raised, I built, the city I encircled, the great tower of Ur strongly I constructed."

"Ur, lord of spirits and angels . . . my king, Ardu-Sin, nourisher of the temple, head ruler of Bit Nergal, the renowned man, lord of Bit-Parra, *mizkin* of ancient Eridu, who the religious festivals keeps. Bit-Hansa of Zirgulla, its site he restored, its great ramparts his hands made. Ur and Samas . . . to their places he restored. The prince his begetter Bit-Sarna for his life established . . . in the service of his lord who marches before him, for the preservation of his life he built his house, also he restored its site, and the four houses of Saggal, for his preservation and the preservation of Kudur Mabuk, the father, his begetter, the house with rejoicing Bit-Tingal he built, a statue before the house he . . . ."—George Smith, *Trans. Soc. Bib. Arch. I., 43.*

Shachar, preserved by the prophet Isaiah, alike indicate his unhappy end. He is probably the Alorus whom Berosus makes the first Babylonian king, for by the common change of *l* to *r*, his name descended not only as Alalia, but also as Aleria, and his descendants were known as Alarodians, Illyrians, Ilergetes, Ilercaones, and Silures. Yet he has no history either as Æolus the pious, dear to the immortal gods, or as Hellen the mythic ancestor of the Greeks, or even as Helius the drowned in the Eridanus. The nearest approach to history is the story of Halir-rothius, which by no means vindicates the character of the son of the morning. He is called the son of Poseidon, and is said to have wronged Alcippe, the daughter of Ares, whereupon the offended father killed him, and the high court of Areopagus was instituted to try the manslayer. But Poseidon was no relative of Jehaleleel's, and Ma Reshah, the true Ares or Mars, was not upon the scene, so that this corrupted narrative sheds no light upon the mysterious fate of the victim of Zara and Tota.<sup>13</sup> But two of his sons restored the glory of the Zerethite line, Ziph the eldest, and Asareel the youngest. In the Babylonian list the former appears as the successor of Sumulailu under the name Zabû, with a reign of fourteen years. As the Egyptian Suphis, he is said by Manetho to have exercised sovereignty sixty-three years in Memphis. His reign marks the beginning of that wide extension of Zerethite empire that has been witnessed in part in the story of the kings who reigned in Edom. The marriage of his sister Ziphah to Coz, the daughter of Ammon, gave Ziph the introduction to Egypt, of which he took foul advantage. His alliance there with the Hephherite Mered did not serve his descendants long, for the Amenemes and Osortasens drove Sisypheus out, and vainly did he launch his Cherethite hosts against these bulwarks of the Nile valley, generation after generation; oft on the brink of conquest, the stone that was to carry all opposition before it slipped from his grasp, and the Ziphite had to begin his work anew.

<sup>13</sup> Nor does British history, to which the Silures contributed, place us on solid ground, as far as the Silurian ancestor is concerned. He is the Leir whom Shakespeare has immortalized, the father of three daughters, of whom Cordelia, the best of them, alone reflects the original story as in her name disguising Asareel, while her husband Aganippus, in his, presents that of Anub or Ganub, the son of Jehaleleel's daughter, Ziphah. Karitia also, the seat of Aganippus, is Jahaleleel's own region of Zereth.

According to an inscription of Nabonidus, Zabu occupied Sippara, the ancient seat of the Nipurites of Elam, and built there the temples of Samas and Anunit, which the Babylonian king restored.<sup>14</sup> He was succeeded by a descendant Heber, who in the Babylonian list is called Apil-sin, and in a Chaldean astrological treatise, Ibil-Sin, King of Ur. After Heber came Japhlet his son, called in the list Sin-Muballit; and, in the Synchronous History of Assyria and Babylonia, where he is made an Assyrian monarch, he is Assur-Yupalladh. The Kenite genealogy places Asher and Beriah before Heber, and, in the Synchronous History, Assur Yupalladh is preceded by Assur-bil-nisisu and Buzur-Assur.<sup>15</sup> The Assyrian and Babylonian lists present the same faults as the Egyptian, repeating royal names, making contemporaneous dynasties successive, and exhausting one dynasty before introducing another, without reference to the point of time at which a member of the latter superseded a king of the former. The Greeks unfortunately kept the Zerethite genealogies more carelessly than any others, so that their legends throw little light upon the path of history. The chief guides in seeking to reconstruct the family line of Ziph or Zabu from Grecian sources, are the names Opheltus and Peneleus, by which they represent the Kenite Japhlet and his second son Bimhal. Pausanias has a Peneleus, son of Opheltus, who succeeded the Theban Thersander, and whose grandson was Damasichthon, the father of Ptolemy and grandfather of Xanthus. Another Opheltus was the son of Lycurgus of Nemea, whose father was Pheres, the son of Cretheus, son of Æolus. Here, undoubtedly, amid much confusion, Beriah, the father of the Kenite Heber, is recognized in Pheres as a Zerethite in the line of Jehaleleel. Apollodorus has a Peneleus, son of Hippalmus, among the Argonauts, and he, in Diodorus, is Peneleus of Hippalcimus, of Iton, of Bœotus, of Arne, of Æolus. Now Iton, Bœotus and Arne have nothing to do with the genealogy, but Peneleus and Hippalcimus rightly go back to Æolus or Jehaleleel. Opheltius and Ophelstes are Trojan names in Homer, and Opheltas belonged to a Thessalian king. Ephialtes and Hippolytus were giants that fought against Jupiter, and

<sup>14</sup> Records of the Past, iii. 8.

<sup>15</sup> 1 Chron. vii. 30, seq.; Records of the Past, iii. 29.

another Ephialtes was one of the Aloidae. Hippolochus, a disguised Yupalladh, was a son of Bellerophon, descended from Sisyphus, but Halmus the son of that arch-deceiver represents Helem, Japhlet's younger brother. The connection rests on the authority of the Babylonian list, which places Apil-Sin and Sin Muballit after Zabû, and on that of the Synchronous History, which makes Mupallidhat Serua the daughter of Assur Yupalladh, taken together with the facts that the Kenite list in which Japhlet or Yaphlet appears is headed by an Asher, and that Serah as the name of a woman occurs in the beginning of it. Then comes in the testimony of Greek tradition, connecting the names Opheltus and Peneleus, and referring them to the Æolian line of Jehaleleel. Both the Synchronous History and the Kenite list require the introduction of two monarchs between Zabû and Apil-Sin, or Ziph and Heber, but while the former calls these Assur-bil-nisû and Buzur-Assur, the latter terms them Asher and Beriah. As the latter Egyptian Aahpeti was succeeded by his great-grandson Methosuphis, so Ziph, to whom Manetho ascribes a long reign, may have outlived his son Asher and grandson Beriah, who acted as his deputies or viceroys in the east. Assur-bil-nisû is recognized as the first Assyrian king; he must therefore have been driven out of Sippara, in which his father Zabû reigned, into the north-east, there to refound the empire first established by Asshur, son of Shem. In it the two rivers Zab received the ancestral name of Ziph; and many other memorials of ancient Zerehite empire were transported to this new home of the race. There the Egyptian monarchs found the Assuru, and near them their kindred of the Rutennu, descended from Asareel. One successor of Yupalladh is recorded in the Assyrian annals as reported by Mr. George Smith, namely, Bil Pasku, who is called "the origin of royalty," and he is Pasach, the eldest son of Japhlet, a competitor with the Nairi Paseach, after whom Thapsacus was named. His brother Bimhal would seem to have followed him, but as Assyrian names are at present read, it is hardly worth while to tax the reader's patience with comparisons of his name with that which is variously called Binlikhish, Bilnirari, Bellush, Bel Tanagbal, and Ivalush. These strange variations arise from the uncertainty whether a character

should be read as a phonograph or as an ideograph. Between Yupalladh and Bellush, Professor Rawlinson inserts Bel-Sumili-Kapi, who may be Shomer, the brother of Japhlet, or his son Jechubbah. All of the family of Asher do not seem to have gone northward, for his grandson Malchiel is called the father of Birzavith, which is the Chaldean Borsippa. The Synchronous History makes Assur-bil-nisisu contemporary with Cara-Indas of Babylonia, or Gan-Duniyas, and Buzur-Assur with Burna-Buryas of the same. Now Burna-Buryas in the lists follows Ulam-Buryas, or Ulam son of Peresh, the Gileadite or Zimrite, with two reigns between them. Burna-Buryas is Akkadian, and is read in Assyrian Kidin-bel-matati, the Bel-matati representing the Akkadian Buryas, but another king whose Assyrian name is Kidin-Bel is in Akkadian Bat-mu-ul-lil-la.<sup>16</sup> There is reason therefore to think that Burna should be Bedan, and that Bedan being the son of Ulam, Bedan-Buryas should follow Ulam-Buryas. This would place Buzur-Assur somewhat late in history, or in the time of Saul of Rehoboth. Assur-Yupalladh again had a daughter Mupallidhat Serua, whose son, a Babylonian king called Cara-Murdas, was killed by his people, the Cassi, whereupon the Assyrians set a son of Burna-Buryas on the vacant throne. The missing names of the Assyrian avenger and the son of Burna-Buryas have been conjecturally restored, but it is better to abstain from conjecture until fuller evidence is forthcoming. The facts indicate that Burna-Buryas belonged to a younger generation than Assur-Yupalladh, and therefore suggest that Buzur-Assur represents his son Pasach rather than one of his predecessors. Mupallidhat Serua must be a Greek Hippolyte. One of these was the Amazon, wife of Theseus, and mother of Hippolytus whom Phaedra slandered; and the other was the wife of Acastus, who slandered Peleus, the father of Achilles, in a similar way. Both of these traditions connect the Beerothite family with a Hippolyte, for Theseus is Hadad, and Achilles the son of Peleus is Saul of Rehoboth. Butes of Boreas again, who is Bedad the son of Beer, carried off Pancratis, the daughter of Alœus, and sister of Ephialtes, thus strengthening the evidence for a union of the Zerethite Asherites and the royal line of Beeroth.

<sup>16</sup> Proc. Soc. Bib. Arch., Jan. 11, 1881, pp. 38, 41.

Continuing the search for the prominent name Japhlet, or Yupalladh, it is found in Canaan as Japhleti, not, however, in the tribe of Asher, but in that of Benjamin, where Cherith and many other names denoted Zerethite occupation at the time when Zereth Shachar was at the height of its prosperity.<sup>17</sup> In the Moabite region, where these Zerethites exercised for a time almost undivided sway, the name became Diblath, and down in the Sinaitic peninsula it was reduced to Tophel.<sup>18</sup> In an inscription of Sennacherib a river of Assyria is called the Tibilti, in honour of the ancient king who had reigned over its Gordyceans, or Carduchi.<sup>19</sup> But in the centre of the Caucasus dwelt in old Assyrian days and dwell now, the Iberians, of Kartu-el, who bear the name of Japhlet's father Heber, but whom the Assyrian monarchs did not call Iberians, although such is the name they still arrogate to themselves. The Assyrians termed these Iberians Tabalu or Tubalai, and the prophet Ezekiel associates them with Rosh and Meshech as the people of Tubal.<sup>20</sup> At the present time the Iberian capital is Tibilisi, or Tiflis. The American Zerethites, western Dardanians, whose lack of the liquid *r* compelled them to call themselves Toltecs, preserved the name of Japhlet as a title of honour, Topiltzin, the prince, which was borne by the first Toltec king as distinguished from mere chiefs of tribes, Nauh-yotl.<sup>21</sup> Following the analogy of Nahuatl in transliteration, this king's name would be Navyar, so that it furnishes a nun-nated Heber, the name of the father of that Japhlet who was really the first to assume the royal title. In Aztec the word *piltic* means a man of gentle birth, a nobleman. It is possible that the very different looking Japanese word *samurai*, which has the same meaning, is of the same origin. The Japhleti of the Georgians, designating a division of their country, is now Imeretia, the labial *ph* being changed to *m*, and the *l* being replaced by its corresponding liquid *r*. Imeretia is to Japhleti as *samurai* is to Tubalai. In Italy Tiphlat, or Diblath, was known as Tiburtus, the namer of the Tiber, whose descent from Amphiarus was

<sup>17</sup> Joshua, xvi. 3.

<sup>18</sup> Numb. xxxiii. 46; Jerem. xlviii. 22; Ezek. vi. 14; Deut. i. 1.

<sup>19</sup> Records of the Past, i. 30.

<sup>20</sup> Ezek. xxxii. 26, xxxviii. 2, xxxix. 1.

<sup>21</sup> B. de Bourbourg, Nations civilisées, i. 222.



assumed by the Romans from a misunderstood tradition of the Etruscans, whose Heber was unknown to them; and he is the same as Tiberinus, the king of Alba Longa, in whose family the names Capys, Capetus, Procas, Amulius, and Aventinus represent the Zerethite Ziph, Zophah, Berigah, Amal, and Jephunneh. The union of this line with Alba began in the Caucasus, where Iberians and Albanians dwelt side by side; it continued on the eastern coast of the Adriatic, where Illyria lay to the north of Albania; and extended even to Britain, where Zerethite Picts counted Alban among their ancestors, and shared the land with the Damnii Albani.

It is not easy to indicate the process by which Pasach, the Pasku of the Assyrians, became in later times Pukud, Pact, and Pict. It may have been brought about by an unconscious harmonizing of tribal terminology with the famous names Zereth, Japhlet, Ashvath, Birzavith, and this is more natural than to attribute it to the tendency of children and uneducated people to add a final *t* to such words as cliff and skiff. For almost everywhere outside of Greece and the Grecian Islands the posterity of Pasach, son of Japhlet, were called Picts, while those of Paseach, son of Eshton, retained the Basque name. In the case of the latter there were no related names ending in *t* or *th*, calling for harmonious modification of those which originally terminated with other sounds. In Zerethite nomenclature Jehaleleel presents analogy, for the descendants of the monarch so named were called Alarud, or Alarodians, and Ilerda and Lerida were named after him, as well as Iluro. Even the Arabian deity Alilat displays the same tendency. Herodotus mentions two nations of Pactyans, one of which was conterminous with the Armenian Alarodians, and whose habitat is marked by Vasæda on the borders of Iberia and Colchis; the other was in the Punjaub.<sup>22</sup> The former Pactyans may thus be identified with the Iberians, or Tubalai. But those of India must have gained their seat in the Punjaub from some other part of the Assyrian empire. The prophet Jeremiah associates the Pekod with Merathaim and Babylon.<sup>23</sup> Tiglath Pileser II. also places them in Babylonia as the Puqudu who dwelt

<sup>22</sup> Herodot. iii. 93, 102.

<sup>23</sup> Jerem. i. 21.

in Lahiru, Idibirina, Hilimmu, and Pillutu, bordering on Elam.<sup>24</sup> Sargon calls them the *nasikat* of Pukud and makes them allies of the Marsanians.<sup>25</sup> Sennacherib mentions the Bukudu and sets them between the Lakhiru and the Gambuli, the last of whom lived in the marshes near the Persian Gulf.<sup>26</sup> It is fortunate that Tiglath Pilese has preserved the names of their cities, for Pillutu and Hilimmu identify Pukud with Pasach through his father Japhlet and uncle Helem, while Lahiru not only presents the Illyrian form of Jehaleleel, but enables us to point out the Indian home of the Pactyans as Lahore in the Punjab. Not far to the east of the classical Lahora flowed the river Zaradrus, a memorial of the ancestral Zereth. At some future time it may be possible to tell the period when the Zerethites divided into a northern, a central, and a southern family, and to account for the dispersion and enmity to Assyria of tribes so intimately associated with the foundation of that monarchy. At present all that is certainly known is that such a separation took place; that it was subsequent to the reign of Heber, or Apil Sin, who calls himself king of Ur, and probably to those of Japhlet and Pasach, since their names were claimed alike by the Zerethites of the Caucasus and of Babylonia; and that while the central division was the strength of the Assyrian kingdom proper, being represented by the Kurds of to-day, the northern and southern off-shoots were hostile to that monarchy.

It would be interesting to know the precise relation of Japhlet and his family to the Beerothite line. Already the daughter of Japhlet, or Yupalladh, has appeared in relation to that line as Hippolyte, wife of Acastus, who slandered Peleus, the father of that Achilles who is well identified with Saul of Rehoboth. Again she is Hippolyte the Amazon, wife of Theseus and mother of Hippolytus, the charioteer, who was slandered in the same way by Phædra; and Theseus and Hippolytus are Greek representatives of Hadad and Rehoboth. Once more the connection appears in Butes, son of Boreas, who is Hadad's father Bedad, the son of Beeri, that carried off Pancratis,

<sup>24</sup> Records of the Past, v. 102.

<sup>25</sup> Records of the Past, vii. 43.

<sup>26</sup> Records of the Past, i. 26, 47.

the sister of Ephialtes. The confirmation of these traditions is found in the Mexican story of Quetzalcoatl, who is also Saul of Rehoboth. As a Toltec monarch, although an intruder and not of the royal Toltec line, he nevertheless bore the Toltec title Topiltzin, first borne by Japhlet, and is called Topiltzin Acxitzil Quetzalcoatl.<sup>27</sup> The medial Acxitzil is probably an Aztec version of Assur, as Japhlet called himself Assur Yupalladh. Reckoning by generations from the time of Ziph, and allowing the three names, Asher, Berigah, and Heber, to intervene between him and Japhlet, Rehob or Rehoboth will be his contemporary, for Jether, the nephew of Rechab, married Ziph's daughter Bithiah, and between Rechab and Rehob are Beerī, Bedad and Hadad. This reckoning, however, is most precarious, for generations are of very unequal lengths. Nevertheless, there is nothing improbable in the union of Rehob with a daughter of Japhlet, which would entitle their descendant Saul to bear the name Tiphlat, or Topiltzin. In the inscriptions of, or in honour of, Zur-Sin, who has been taken to represent Saul, there is one, the last word of which has not been translated :—

“Ningal, mother of Ur, delight of the heart  
of the great god of Dur, he built *tubelini*.”<sup>28</sup>

The Ur in which Zur-Sin was honoured is the city of which Apil Sin, the father of Yupalladh, was king. If Zur-sin, or Saul, built Tubelini, it must have been to commemorate his ancestress, the daughter of Japhlet, from whom the Tubalai received their name. It may thus be Tophel in Arabia Petraea, or Diblath in the land of Moab. Tubelini is the same word as Dublin, the ancient name of which was Eblana; and Merlin, in his famous prophecy, mentions a British Kaer Dubalem, out of which a fox was to issue to destroy the lion of Gloucester, or Glevum.<sup>29</sup> The following from the Synchronous History of Assyria and Babylonia is to be reconciled with the traditional connection of Japhlet and Rehob :—

“In the time of Assur Yupalladh, king of Assyria, Cara-Murdas,

<sup>27</sup> B. de Bourbonnais.

<sup>28</sup> Records of the Past, iii. 17.

<sup>29</sup> The fox suggests, in connection with Saul, the Hazar Shual or village of the fox in Southern Palestine.

king of Gan-Duniyas, son of Mupallidhat-Serua,  
the daughter of Assur Yupalladh, men of the Cassi  
revolted against and slew him. Nazi-bugas,  
a man of low parentage, to the kingdom to be over them they  
raised.

. . . . . exact satisfaction  
. . . . . to Gan-Duniyas went  
. . . . . he slew  
. . . . . Burna-Buryas."<sup>30</sup>

Mr. George Smith calls the murdered king Cara-Hardas. His predecessor, Cara-Indas, was king of Babylon, of Sumir and Akkad, of Kassu and of Kara-Duniyas. Burna-Buryas was also King of Gan-or Kara-Duniyas, and he belonged to the Zimrite or Sumir family, which was allied with the Zerethites and with the Temenites of Karrak. Yet no such names appear among the Zimrites, Temenites, or Ethnanites, as Cara Indas and Cara-Murdus, or Hardas. As for the Cassi, Kassu, or Coss-aeans, they may have been Hushamites, seeing that Husham may be read Chusham, or Ammonites of the family of Coz.\* Now the only early monarch that ruled over either or both of these, and whose name at all answers to Cara-Indas, is Hadad, who might be called Indas by the application of the phonetic law that made his father Bedad a Pandu, or Pandion. This being the case, the preceding Cara answers to Ezer, so that Cara-Indas is an inversion of Hadad-ezer, who otherwise does not appear in the ancient records of Babylonia. After his death Samlah reigned in Edom and Jabez in Egypt. Professor Sayce is right in calling his successor Cara-Murdas. One of the chief places of the Dimetae, who inhabited Dyved or Demetia in South Wales, was Maridnum, or Caer Marthen. The name is old, for it occurs in the Eugubine inscriptions as Kara Maratuno, denoting what is now Martinengo, south-east of Bergamo, in northern Italy.<sup>31</sup> In Grecian story Murdas is called Myrtilus, and it is related that he betrayed CEnomaus, whose charioteer he was, for the love of his daughter Hippodamia, but Pelops took her from him and threw him into the sea, just as Lycomedes of Scyros threw Theseus.

<sup>30</sup> Records of the Past, iii. 29, 30.

<sup>31</sup> Trans. Celtic Socy. of Montreal, 1887, p. 206, note 68.

Plutarch, however, has a Marathon who accompanied the Tyn-  
daridae in the quest of Helen. The name Myrtilus is derived  
from *myrtos*, the myrtle; accordingly, the tomb of Hippolytus  
was placed under a myrtle, and to account for the transparent  
dots characteristic of the leaves of the myrtle family, it is reported  
that Phaedra, in her agitation on beholding Hippolytus, pierced  
them with her bodkin.<sup>32</sup> Again he is Immaradus, called a son of  
Eumolpus, together with Ismarus. Eumolpus and Ismarus have  
already been identified with Beth Rapha and his descendant  
Samlah. Immaradus, who fell in battle with the Athenians, is,  
therefore, the unhappy Murdas, who leaves Saul in the care of  
Samlah. The Persian historians represent Zaul as tributary king  
over Nimruz, or Nimrod. Between the Colchian Æetes, in whom  
Hadad has been found, and his descendant Saulaces, the Argon-  
autic writers place Absyrtus, whose body was cut to pieces by  
his sister Medea as she fled with Jason over the Black Sea. An  
equally tragic story is that of Rechab, called Leucippus, and  
wrongly made a son of the Cénomaus whose daughter was  
sought by Myrtilus. In love with Daphne, he disguised himself  
as a woman that he might follow her in the chase, but, being  
detected at the river Ladon, the companions of the fair huntress  
despatched him with their darts. Diodorus makes the Naxian  
Leucippus the father of Smardius and places before him in  
Naxos, though in different families, Otus and Ephialtes, who fol-  
low Agassamenus, the successor of Butes, son of Boreas. Taking  
out Agassamenus or Chusham, there remain in regular order  
Beerli, Bedad, Hadad contemporary with Japhlet, Rehob and  
Murdas. This seems to be the historical order, so that Rehob  
must have been the husband of Mupallidhat Serua, the daughter  
of Assur Yupalladh, and the father of her son Cara-Murdas, whose  
evil fate overtook him in Egypt, his murderers being the Cassi,  
or Cozites, under some successor of Anub, the Cénomaus of the  
Greek story.

As representing the Beerothite family in Babylonia, the  
name Zur-Sin, king of the four regions, who built Tubelini,  
should follow that of Cara-Murdas. Of Hadar, the successor of  
Zur-Sin, or Saul, no inscriptions have yet been published in which

<sup>32</sup> Pausanias, ii. 32.

his name can be detected, but in a so-called Cassite list there are several Babylonian kings whose names, if Semitic, are read *Etiru*, if Turanian, *Numgirabi*. This Cassite list is headed with the name *Ulam-Girbat*, which marks its contents as partly Zimrite, or Sumerian, for *Ulam* was the almost exclusive property of the Zimrites. But *Shimon*, the son of *Hadar* and *Mehetabel*, married *Taia*, the daughter of *Bedan*, who has been compared with *Burna-Buryas* as being the son of *Ulam*, or *Ulam-Buryas*. The insertion of ancestors of intruding lines was a common practice on the banks of the *Euphrates*, as well as on those of the *Nile*, so that *Etiru*, although no descendant or connection of the Zimrites, might easily appear in the dynasty and denote *Hadar*. His successor, *Etiru-Samas*, may be *Shimon*, son of *Hadar*, but the following *Etiru-Bel Matati* looks very like *Hadar's* consort and *Shimon's* mother, *Meheta-Bel*. The successor of *Shimon* was *Amnon*, whose name first appears denoting a country or people as *Amnanu* in the inscriptions of *Sin-Gasit*, of *Uruk*. In this form *Sin-Gasit*, or in that proposed by Sir Henry Rawlinson, *Sinsada*, the name cannot be reconciled with the Kenite genealogy, yet, as the son of a queen, whose name is doubtfully read *Belat-Sunat*, and as the builder and nourisher of *Bitanna*, as well as the king of *Amnanu*, the person so called can hardly be other than *Amnon* himself, the son of *Shimon* and *Taia*, *Bedan's* daughter. More solid ground is reached in the inscriptions of *Ismi-dagan* and his son *Gungunu*, which have been found to set forth *Shemidag*, the son of *Ananon*, and his son *Achian*. At this point the guidance of the Kenite list fails, and tradition must associate with the Beerothite line *Chushan Rishathaim*, the Mesopotamian enslaver of Israel.

## CHAPTER XII.

## THE HITTITES AT THE TIGRIS AND EUPHRATES (CONTINUED).

RETURNING to the Zerethite family in its Babylonian connections, the oldest name on the monuments is that of Urukh, a second Arioch of Ellasar. Several brief inscriptions of this king have been found at Mugheir, Erech, Larsa, Nipur, and Zerghul. They are individually uninteresting, but afford the information that he was king of Ur and of Sumir and Accad, and that he built and restored the temples of the Moon, Bit Timgal, and Bit Sareser in Ur, of the Sun in Larsa, of Bit Anna in Erech, of Bel in Nipur, and of Sarili in Zirgulla. It is by the last of these that his connection with Asareel, the youngest son of Jehaleleel, is indicated: "To Sarili, his king Urukh, king of Ur, in Zirgulla built."<sup>1</sup> Ovid has preserved some particulars of Urukh's history. He calls him Orchamus, the seventh from Belus, and makes him a Persian king, giving him Eurynome for wife and Leucothoe for daughter. The circumstance celebrated by the poet is the love of Apollo for Leucothoe, and the consequent unhappy fate of the maiden, who was buried alive by her father's orders.<sup>2</sup> Pausanias describes Eurynome as a woman in the upper, and a fish in the lower part of her body, thus identifying her with Derceto, or Atargatis, who is Jerigoth.<sup>3</sup> As the namer of the Kenite Tirathites, or Targathi, she must belong to the family of Ezra, being the daughter of that Kenite patriarch, or of his son Jether. As for Urukh, he is simply called Hur in the Kenite genealogy, which is much confused by the introduction of the impossible Caleb, son of Hezron.<sup>4</sup> So frequently does this Caleb enter into the genealogy, that it seems as if it should be translated, the dog, expressing the contempt of the editor for the Gentile kings and princes whose

<sup>1</sup> Records of the Past, iii. 10.

<sup>2</sup> Metamorphoses, iv.

<sup>3</sup> Pausanias, viii. 41.

<sup>4</sup> 1 Chron. ii, 18



families he chronicles. As Hur, he is the first born of Ephrath, or Ephratah, who is the Greek Aphrodite and Norse Frodi, the goddess of love and mother of Eros. This Ephratah belonged to the family of Bethlehem, the father of which was Salma, the son of Chedorlaomer, and grandson of Hareph.<sup>5</sup> Asareel, therefore, must have been the husband of Ephrath. It has already been shown that the Targathi included the line of Arba and Anak, the former of whom is Arpoxais, called the son of the Scythian Targitaus. In Latin story Capys, or Ziph, is falsely made the son of Assaracus, or Asareel, but the true descent is found in Anchises, or Anak, who is the son of Capys. A reason for the confusion is illustrated in the story of Ovid, who terms the kingdom of Orchamus that of Saba. Ziph having left Babylonia for Egypt, his younger brother became his virtual successor, and, it may be, the very Assur from whom Ziph's descendant, Assur Yupalladh, took his title. The connection of Asareel with Salma of Bethlehem is shown in the tradition that Saracon was the son of Salamis, the daughter of Asopus. Pausanias inverts the order and represents Salamis, the mother of Asopus, as calling the island which afterwards bore her name, Cychræus. He connects the island with Telamon, or Talmi, the third son of Anak, and at the same place mentions a gigantic skeleton found in Lydia, which some attributed to Anax, but others to Geryon, the son of Chrysaor and Callirhoe, and others again to Hyllus.<sup>6</sup> Here Hyllus and Callirhoe alike denote Jehaleleel, and Geryon is Asareel. There is not much visible resemblance in the two words Asareel and Geryon, but the process by which the one was changed into the other is exemplified in the cognate word Jezreel, which is the Zeraheen of the Arabs and the Gerineum of the Crusaders. Geryon, whose father Chrysaor is probably a repetition of his own name, kept his herds in Iberia, or Erythea, or Acarnania, and had for their safekeeping a herdsman, Eurytion, and the dog Orthos the progeny of Typhon. Now as Eurytion and Orthos represent Jether and Jered, it would seem that Asareel had acquired supremacy over the Elamite Gedors. Acarnan, who also represents Asareel, and who is also called Acarnas, was the son

<sup>5</sup> 1 Chron. ii. 50.

<sup>6</sup> Paus. i. 35.

of Alcmaeon and Callirhoe, thus uniting the lines of Lechem or Bethlehem and Jehaleleel, which could only be by his marriage with Ephratah. In the Teutonic story of Gudrun, that princess becomes as the wife of King Jonakr the mother of Saurli, Hamdir, and Erp, thus whimsically associating Asareel with Hamath and Hareph. In Greek tradition Callirhoe is the wife of Tros Chrysaor, Geryon, and Alcmaeon, which is a symbolical way of connecting these names with that of Jehaleleel. Returning to Ephratah, or Aphrodite, the mother of Hur, or Uruk, we find her connection with the latter set forth, not merely as the mother of Eros or Cupid, but also by her being called the daughter of Aphros and Eurynome, or according to Epimenides, of Cronus and Eronyme, as well as by her epithets Erycina and Argynnis, and her Assyrian name Architis, quoted by Macrobius. All of these names have reference to the wife of her son Hur, namely, Jerigoth, called, as the wife of Orchamus, by the name Eurynome and identified with Atargatis or Derceto, the Syrian Aphrodite. Through her again Asareel is made the ancestor of the family of the Venuses in the Indian mythology, which gives to her as Durga the name **Karali**. Her son Eros is counted to Bethlehem, in the statement that Orus was the son of Lycaon. But in Sanchoniatho she is called Beruth and made the consort of Elioun and the mother of the Phoenician Uranus. The name of Asareel is inverted to name the cannibal Laestrygones, whose ancestor was Lamus or Lechem, and in whose number Antiphates or Netophath appears. Now Netophath is of Salma, and among the sons of Sarpedon, or Hareph, there is an Antiphates. Asareel is represented in Pausanias by Lycurgus, who was a son with Cepheus of Aleus of Tegea. According to this author, he did nothing of importance beyond cutting off a warrior named Arethus, a fact mentioned in the *Iliad*. His sons Ancaeus and Epochus died, and he was succeeded by Echemus, son of Æropus, of Cepheus, of Aleus. Here again Ziph is the father of Arba, who was the grandfather of Achiman, yet Agapenor, the son of Ancaeus and grandson of Lycurgus, built a temple to Aphrodite in the Cyprian Paphos. By a similar inversion Asareel is called Lycotherses of Illyria, who married Agave, daughter of Cadmus. And he is another Lycurgus, the father of Opheltes, but Apollo-

dorus makes Eurynome the wife of Lyeurgus, son of Aleus. Amid the confusion that reigns in all these traditions, there is evidence that Asareel is the Sarili of Uruk's inscription, and that he is the father of Hur, the first born of Ephratah.

Uruk built a temple to Belat, his lady, who may be Ephratah, his mother. His son Dungi calls his lady Ninmarki, the first part of which, *nin*, a fish, may translate the Circassian *arge* Basque *arraya*, Yukahirian *olloga*, as the chief element in the name of Jerigoth, which entitled her to be made a fish goddess. But Dungi's own name is doubtful in the inscriptions, and does not appear in the Kenite list, although Dione, a name of Venus or Aphrodite, may have arisen out of it. The three sons of Jerigoth were Jeshur, Shobab, and Ardon, the first of whom gave name to the Geshurites, who at one time occupied the southern border of Canaan, but in the days of Joshua dwelt with the Maachathites to the north of Gilead and Bashan. Ardón again was the namer of the Rutennu of Mesopotamia and Assyria, and at the same time the Duryodhana of the Mahabharata, who was the determined enemy of Yudisthira, or Hadad, the son of Bedad. In the time of Joshua, when all southern Palestine was in the hands of Amorites and Philistines, three Hittite princes of this line of Asareel held Hebron. These were Sheshai, Ahiman and Talmai.<sup>7</sup> They were doubtless Geshurites, for the only other Talmai was a king of Gesshur, and father of Maacah, the mother of Absalom.<sup>8</sup> That rebellious son of David named one of his daughters after his mother, and she became the wife of Rehoboam. This old woman, for she was queen dowager in the reign of her grandson Asa, introduced into Judah the worship of the Zerethite goddess Miphletzeth, the Muballidhat Serua, daughter of Yupalladh, whom the Beerothite Rehob married, and for this was removed from being queen by the reforming monarch of the Jews.<sup>9</sup> The father of the three princes of Hebron was Anak, the son of Arba, and between Arba and Jeshur in ascending order, must be placed Jair and Segub, whose father had married into the Gileadite family descended from Zimran.<sup>10</sup> There had been,

<sup>7</sup> Joshua xv. 14.

<sup>8</sup> 2 Sam. iii. 3.

<sup>9</sup> 1 Kings xv. 13.

<sup>10</sup> 1 Chron. ii. 21, 22.

however, an earlier alliance of this kind, for Uruk calls himself king of Sumir and Akkad, as does his son Dungi. Zimran may have placed himself and his servants under the rule of Uruk, whom he cannot have preceded by many years. In an inscription on a signet cylinder these words are read:—

“To Uruk, the powerful man, king of Ur, Hassimir, viceroy of Isbaggi-Bel, thy servant.”<sup>11</sup>

The name Isbaggi is that of one of Abraham's sons by Keturah, namely Ishbak, who seems thus to have been Uruk's contemporary and tributary.<sup>12</sup> It remains to be explained how Uruk and Dungi arrogated to themselves the title of kings of Akkad.

The first king of Akkad or Agade was Sargon. He tells the story of his infancy in the following words:—

“Sargina, the powerful king, king of Agade am I.

My mother was enceinte, my father knew not of it.

My father's brother oppressed the country.

In the city of Azupirani, which by the side

of the Euphrates is situated, she conceived me;

my mother was enceinte and in a grove brought me forth

she placed me in a cradle of wicker,

with bitumen my exit she closed, and launched me

on the river, which away from her carried me.

The river to Akki the Abal floated me.

Akki the Abal in tenderness of bowels lifted me;

Akki the Abal as his child brought me up;

Akki the Abal as his husbandman placed me,

and in my husbandry Ishtar prospered me.”<sup>13</sup>

A similar story is told by Ælian of Tilgamus, a Chaldean name, answering perfectly to the Assyrian Sargon. Sacchoris, king of Babylon, being informed by an oracle that a son of his daughter would take possession of his kingdom, shut her up in close confinement in a tower, to which, however, some obscure man gained access and won the prisoner's affection. When her son was born, the custodians, fearing the wrath of the king, threw

<sup>11</sup> Records of the Past, iii. 10.

<sup>12</sup> Genesis xxv. 2.

<sup>13</sup> Records of the Past, v. 3, 56.

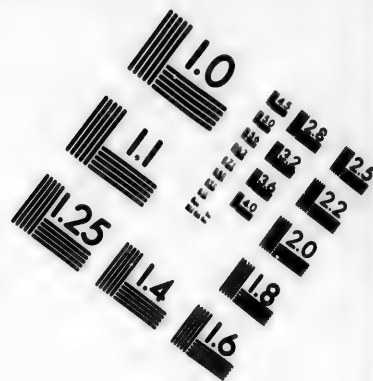
him out of a window in the tower and he would have perished had not an eagle received the child on its outspread wings. The sagacious and benevolent bird deposited the infant in a garden, the owner of which took care of the eagle's charge and called the boy Tilgamus. When the child came to manhood he took possession of the kingdom of Babylon.<sup>14</sup> In Greek story the incidents of Sargon's account of his infancy are transferred to Perseus and his mother Danae, and somewhat similar is the legend of Auge and her son Telephus. But in Welsh tradition the infancy of Taliesin answers perfectly to that of Sargon, for he was exposed by his mother in a coracle which was drifted to the fishing weir of Gwyddno Garanhir, a petty king of Cardigan, whose son Elfin became the protector of the child. But Taliesin, although his name agrees with that of Tilgamus, was no conqueror save in bardic contests. It is a coincidence, also, that Acca Larentia, the wife of Faustulus, who was the herdsman of King Numitor, was the foster mother of the twins, Romulus and Remus, whom Amulius, the brother of Numitor and usurper of his kingdom, had exposed in a basket on the Tiber. The basket drifted into shore, and a she wolf suckled the children, as in the story of Telephus a hind is said to have done. Then Faustulus brought the twins home to Acca. Coming to years of manhood they were recognized by their grandfather Numitor, whom they restored to the kingdom, from which they expelled the perfidious Amulius. The Latin story contains part of the tradition of Orchamus and his daughter Leucothoe, for when Amulius exposed the children in the Tiber, he at the same time caused their mother Rhea Sylvia to be buried alive. The nominal connection of the stories of Sargon and Romulus is found in Sargon's son called Naram-Sin or Rim-Agu, but who in the Kenite list is Harum. Still another story is that of Telegonus, whose name corresponds to that of Tilgamus. He was born to Odysseus of Ithaca by Circe, the enchantress of the island *Æaea*, and was there deserted by his father. But Circe also bore two other sons named Agrius and Latinus. Once more our hero is the namer of the Telchins, wonder workers of Rhodes, who counted among them Megalesius, Ormenus, Nikon, and Simon, with Actæus their leader.

<sup>14</sup> De Animalibus, xii. 21.

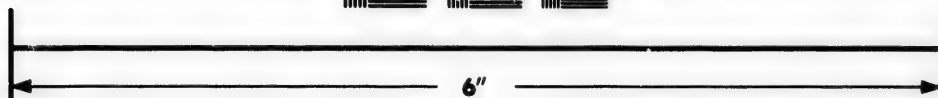
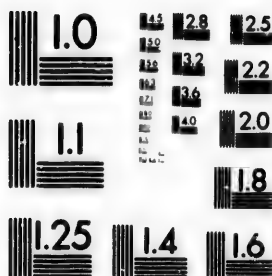
All of these stories centre in Regem, the eldest son of Jahdai, who is a wise Odysseus born long before his time, an Actæus father of Telchin, as was Odysseus of Telegonus, and an Akkad who stands at the head of the Akkadian line; for the cuneiform languages accentuate the aspirate of Jahdai or Jachdai, which the Egyptian and Arabic drop in Aadtous and Adite. Sacchoris, the father of the deserted wife, is Seir or Segir, the Horite, and Akki the Abal, Acca Larentia, Auge, mother of Telephus, and Æaea, the abode of Circe, take their name from his father Ajah, the son of Zibeon and descendant of the Horite dux Ebal.<sup>15</sup> The children of Seir were Lotan, who is the Latinus united with Telegonus, and Timna or Timnag. The Horites spoke a Semitic language and taught the same to Sargon of Agade. Now the meaning of Timna, according to Gesenius, is "restrained from intercourse with men," and certainly Gesenius never dreamt of connecting one whom he deemed an obscure Canaanitic woman with the story of Sacchoris and Tilgamus. This Timna became the concubine of Eliphaz, the eldest son of Esau and the mother of a junior Amalek.<sup>16</sup> This must have been subsequent to her desertion by Jahdai. But this second union explains the connection of Telephus and Auge, and the adoption of Taliesin by Elphin. We must regard the tale of Sargon as a true one, and all similar stories as imperfect copies of the original. It appears, therefore, that Jahdai, who belonged to the Zuzim or Achuzamites, dwelling in what afterwards was the land of Aminon, while a young man travelled as an adventurer to a certain city on the Euphrates called Azupirani, where Seir or Segir the Horite reigned; that he met Timna, the daughter of that king and sister of Lotan, and by her had a son named Rekem, whom he perfidiously deserted; and that after his departure, Ajah, the grandfather of Timna, protected her child. Subsequently Timna accepted the suit of Eliphaz, whose father Esau had married Aholibamah, the daughter of Anah, Ajah's brother. When Sargon says that his father's brother oppressed the land we are unable to follow him, for the Kenite list does not mention his brother. Thus Sargon or Sar-Ruykin is Regem the son of Jachdai, Telegonus the son

<sup>15</sup> Gen. xxxvi. 20, 24.

<sup>16</sup> Gen. xxxvi. 12, 22.



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of Odysseus, Telchin the son of Actaeus, and Tilgamus the grandson of Sacehoris. Such is the story of the infancy of him who revolutionized for a time the history of the east and made his influence felt in Egypt. Few names are more widely extended in the traditions of the world than that of Regem. To the Arabs he is known as Lokman; to the Armenians and Georgians as Thargamos; to the Hindus as Lakshman, Ulkhamukha, and Crishna. In their annals of Sicyon the Greeks repeated his name as Telchin and Thelxion; in Italy he was Tarquin the Lucumo. Teutonic song preserves his memory as Regin the smith, and Irish history as Luighne of the line of Heremon. Even in America the Iroquois Book of Rites acknowledges the primacy of Tekarihoken; and the pagans of Guatemala adore Hurakan.

Already in connection with the story of Jabez the tale of the Dispossessed Princes has been set forth. When Jahdai married the Ammonian Zobeab and thus became the second Amenemes, it was understood that the crown of Memphis should descend only to their joint offspring. Thus the infant Jabez gained the succession, and Regem with his brothers Jotham, Geshan, Pelet, Ephah, and Shaaph were excluded. Regem was in the Babylonian kingdom of Seir the Horite, but Geshan and Pelet seem to have accompanied their father to his new kingdom and to have settled on the north-eastern border of Egypt, Geshan in the land of Goshen named after him, and Pelet in Beth Palet to the north of the Arish or river of Egypt. Between these two domains lay the wilderness of Etam, to which part of the native royal family of Egypt had withdrawn, and with them Pelet made alliance, marrying either a daughter of Jezreel or his sister Zeleponi, who is the Greek Persephone, daughter of Ceres, whom Pluto carried away to his realm of darkness. From this union sprang Maachah, the head of the Maachathites, who dwelt for a time with the Geshurites in southern Palestine, but afterwards were driven to Jezreel and Megiddo, south of Carmel, and finally sought refuge from the Amorites in the north of Bashan.<sup>17</sup> The whole family of Jahdai was regarded as Plutonian, and its members were the gods of the under world. Jahdai himself was Hades; Regem was Orcus or Urugum; Jotham, Aidoneus; Geshan, Agesander;

<sup>17</sup> 1 Chron. ii. 48, makes Maachah a woman!

Pelet, Pluto, Plutus, Polydectes, and Polydegmon. So also in Egypt, Balot was the Elysium; and in Assyria Bit-Hedi, the abode of the dead. This imagery will be found throughout the world, indicating that the Aadtous of the Egyptians were the inventors of the Funereal Ritual of that people and of the religious system which it illustrates. The Arabs were better acquainted with the name of Pelet than with that of any other Adite king, except Regem or Lokman. Pelet they called Walid, but their accounts of him are fabulous in the extreme and contradictory. Walid is sometimes called a son of Ad, at others of Amalek, and it is related that before the time of Joseph he conquered Lower Egypt and was the first to assume the name of Pharaoh. After a few generations his posterity was expelled by the native Egyptians and finally destroyed by Israel.<sup>18</sup> Riyan, the son of this Walid, was converted by Joseph to the worship of the true God. He was a most accomplished prince, for he conversed with his spiritual instructor and prime minister in no fewer than seventy languages. Some Arabian writers maintain that the same Pharaoh lived till the time of Moses, a case of longevity worthy of the Shah Nameh and Raja Tarangini, but the general opinion is that Al Walid, the Adite, before whom the Hebrew prophet wrought signs and wonders, was the son of Masab, the son of Riyan. Riyan may stand for Regem, or for his son Harum, but Masab, called the son of Kabus, is undoubtedly Meza-hab. "Abulfeda says that Masab being one hundred and seventy years old, and having no child, while he kept the herds (a strange occupation for a king), saw a cow calve, and heard her say at the same time, O, Masab, be not grieved, for thou shalt have a wicked son, who will be at length cast into hell. And he accordingly had this Walid, who afterwards coming to be king of Egypt, proved to be an impious tyrant." In the Crishna legends Pelet occupies a subordinate position as Baladeva, the faithful brother of that hero. In the Ramayana he is put in the place of Jabez as Bharat, by whose elevation Rama, Lakshman, and Satrugna were dispossessed; but he is represented as a generous brother, hastening after Rama and vainly seeking to induce him to accept the crown. In the Greek and Latin versions of Hittite tradition

<sup>18</sup> Sale's Koran.

Pelet rises to the highest dignity, one of the twin brethren typifying the whole Hittite race as the Dioscuri, for he is Polydeukes or Pollux, worthy to be ranked with Castor or the great Achashtari. Castor was slain by the sons of Aphareus, but the mighty Pollux avenged his brother's death and brought him to an intermittent life by sharing his immortality with him. This fable must relate to the wars of Seti Menephtah, or Zoheth, grandson of Ophrah, with the Achashtarite line of Ma Reshah on the Arish and Serbonian bog, and with the Maachathites farther north in Beth Palet, and may refer to the conditions of their league against the Egyptian power, as involving alternate command of the allied armies, generously consented to by the descendants of Pelet in spite of some signal weakening of the might of Rosh. The Sanscrit records also recognize the quasi divinity of Pelet as Pulastya, the strong Yakcha, father of Kuvera, who takes the place of Plutus as the god of riches, for Kuvera is Sheber, the eldest son of Maachah.<sup>19</sup> Unhappily the Greeks have preserved little or nothing of the history of Polydorus, son of Cadmus, or Getam, his father-in-law, who is said to have married Nycteis, a disguise of his son Maachah, the Macedo, son of Osiris of Diodorus, and to have been the father of an impossible Labdacus. But northern Europe knows him well as Baldur, son of Odin :—

"Baldur the white Sun-god has departed,  
Beautiful as summer's dawn was he,  
Loved of gods and men, the royal hearted  
Baldur, the white Sun god, has departed—"

He was the brother of Asa Thor, and came with the rest of the Aesir from Asgard in the far east. Nothing could harm Baldur the good, the invulnerable son of Odin, it was thought, so that the Aesir amused themselves hurling their darts at his body and striking at him with sword, lance and battle-axe. But the mistletoe, that belonged neither to earth, sea, nor sky, had taken no oath to leave him unmolested; and the blind Hodur with no thought of evil in his mind, obeyed the guiding hand of the tempter Loki, and launched the apparently feeble missile full at his brother's breast, who fell to the ground pierced through and

<sup>19</sup> Vishnu Purana, 62.

through. Hermoder then undertook his perilous journey to Helheim to bring his brother back, but Hela held her own. Here Hermod, or Hermoder, is a historical personage, Harum the son of Regem; yet Pelet's wonderful story is wrapped in mystery which the light of future Egyptian studies may yet dispel. Once more Pelet is Pirithous, noblest of men and truest friend, who, hearing of the exploits of Theseus, invaded his land. The Athenian monarch came to repel the foe that already was carrying off his herds, but when Pirithous beheld him in all his manly beauty he forebore to fight, and stretching forth his hand cried: "Be judge thyself; what satisfaction dost thou require?" "Thy friendship," answered Theseus, full of equal admiration; and the heroes swore eternal fidelity. Together they fought the Centaurs, whom in the Teutonic tale Hodur represents, and in pleasant companionship they pursued the Calydonian boar, or the Gileadites of Zimri, who had foresworn allegiance to Akkad, and had ranged themselves on the side of the Zerethites and the Gedors of Elam. But the happy days of friendship came to an end when Pirithous sought to carry off Persephone, for though his faithful friend Theseus, who had stuck by him to the last, was delivered by Hercules from the bondage of the under world, that hero failed to rescue the Athenian's second self, for the earth quaked beneath his feet as he extended his hand to the prisoner on the enchanted rock, and Pirithous was left there for ever. No one has a bad word for Pelet, but in every quarter his praises are sung. There must have been something singularly attractive in a character that receives such universal praise. Achashtari, or Castor, is but a shadowy vision in the distant past, but Pelet, or Pollux, is true flesh and blood, and that of earth's very best.

Returning to Regem, we find him in Buddhist story as Ulka-mukha, the son of king Amba, or Okkaka, and his queen Hasta, who with his three brothers was set aside that Janta, the son of a young low-caste woman, might be set upon the throne. In the Ramayana he is really represented by Rama, the eldest son of Dasaratha, king of Oude, or Ayodya, who is Harum, the son of Regem, but his nominal representative is Lakshman. The three brothers, Rama, Lakshman, and Satrugna, were disinherited in favour of Bharat, whose mother had gained ascendancy over

the king. This pre-eminence of Bharat agrees with the Arabian exaltation of Walid, and seems to indicate a viceroyalty of Pelet under Jabez, which the magnanimous Bharat offered to resign to his elder brother; but Rama and Lakshman went forth to seek their fortunes elsewhere, as did Ulkamukha and his brothers in the Buddhist tradition. They allied themselves with the Bharatas, but, as the chief supporters of Yudisthira, Regem appears under the name of Krishna, a Yadu, the son of Aditi, and father of Dharma. He was a fatal child, like Titgamus and Romulus, and like the former was brought forth in a prison into which Kansa, a tyrant, had thrown his sister Devaki. He was reared by Nanda in the land of cows, and became a mighty warrior, the overthrower of numberless enemies, and the right arm of the Bharatas. Like Achilles, he was vulnerable in the heel, and in that part of his body, as he was one day reposing, a huntsman shot him so that he died. In the Arabian traditions Lokman was the only Adite of note who escaped when divine judgment fell on the nation for its idolatry. The prophet Hud had vainly sought the reformation of the people; a few only believed him. Then drought afflicted the land, and the Adites, instead of turning to God, sent three envoys, of whom Lokman was one, to offer sacrifice at Mecca and pray for rain. One of the three ascended the mountain of the Amalekites and sacrificed the victims, when three clouds of varying size and blackness appeared overhead, and a voice from heaven cried: "Choose for thy nation." The envoy chose the largest and darkest, when descending as a whirlwind it swept him away, and hastening to the Adite land involved the tribe in ruin. But those who had believed Hud lived, and Lokman ruled over them for a long time, after which they were changed into monkeys. Some say that he reigned a thousand years, after which Yarub, the son of Kahtan, conquered the Adites. Lokman was a great civilizer. In Mareb, the capital of Sheba, he made his capital, and the land alternately desolated by droughts and inundated by mountain torrents, he turned into a garden, by building the dyke of Arim, a great reservoir which received the surplus waters and gave them forth in time of drought. He was called Dhu Unuscur, or the man of the vultures, and his vultures bore the name of Lubad. Here is what the Quiches of Guatemala say of the Adite calamity:

"Such were the wooden men and pith women, such the children they generated, and whose descendants so multiplied that they sufficed to people the world. But fathers and children, from lack of intelligence, did not employ the tongues they had received to praise the benefit of their creation, and never dreamt of raising their eyes to glorify Hurakan. Then they were carried away with a flood. A rain of resin and pitch fell from heaven. A bird called Xecotcowatch tore out their eyes; another called Camalotz cut off their heads; and a beast named Cotzbalam ground their bones. Such was the end of these ungrateful men; for they had failed to render thanks to their mother and their father, to the face of the Heart of Heaven, whose name is Hurakan. And because of them the earth was darkened and it rained night and day. And men went and came beside themselves, as if stricken with madness; they sought to ascend to the roofs, and the houses crumbled beneath them; they sought to climb the trees, and the trees shook them off far from them. And when they went to caverns and grottos for refuge, immediately these shut them in. Such was their punishment and their destruction. But the creators preserved a small number of them as a memorial of the wooden men they had made; these are the little beings that we call monkeys, and that dwell in our forests to-day."<sup>20</sup> In the Ramayana the hero Rama is said to have been attended by an army of monkeys, under the guidance and command of Hanuman, the monkey king. Another monkey story is that of the Arimi, who mocked Jupiter when he asked their aid against the Titans, whereupon the offended deity changed them into apes. Some writers place the scene of this transformation off the coast of Campania in Italy, where were the Pithecus-ae, or Monkey islands; others situate it in Asia Minor. But Strabo explains it when he says that the Tyrrhenians call apes *arimi*. If this name was in use among the Hittites to denote animals of the monkey tribe in ancient days, it must have changed its signification, for the Georgian *iremi* and Basque *orein* now denote a deer. In Peruvian, however, *llama*, which seems to be the same word, means beast in general; and in the same Quichua language an explanation is found of the name Cercopes, applied to the apes that

<sup>20</sup> B. de Bourbourg, *Nations Civilisées*, i. 55.



infested Lydia in the time of Omphale and Hercules, for *carchupas*, which must have originally been a name for a monkey now means that commoner creature of arboreal habits, the squirrel. It being granted that *arim* was a Hittite word for ape, the names of Naram Sin, son of Sargon; Harum, son of Regem; Rama brother of Lakshman; and Arim, the dyke of Lokman, show how it came to be applied to a people. It is indeed the Armenian name, for Armenaeus in Moses of Chorene is the son of Haic, and grandson of Thargamos.<sup>21</sup>

The Buddhist and Brahmanical stories of the dispossessed princes are in general narratives of fact, although incorrect in names and details. The same account is given in the Kagyur of the Tibetans: "To Ikshwaku succeeds his son, whose descendants (one hundred) afterwards successively reign at Potala, the last of whom was Ikshwaku Videhaka. He has four sons. After the death of his first wife he marries again. He obtains the daughter of a king, under the condition that he shall give his throne to the son that shall be born of that princess. By the contrivance of the chief officers to make room for the young prince to the succession, he orders the expulsion of his four sons. The princes set out to seek their fortune, and the narrative proceeds much in the same way as in the Singhalese legend. The descendants of Videhaka, to the number of 55,000, reigned at Kapilawastu."<sup>22</sup> The Singhalese legend here mentioned is that called the Buddhist story, and it tells how the princes came upon a famous ascetic, called Kapila, engaged in devotion in a forest near a lake, where, owing to his piety, there was no strife, so that the timid hare found rest in it, and the destroyer was miraculously compelled to cease destroying. There the dispossessed princes built a city and called it after the sage Kapila. There also, to preserve the purity of their race, they married their sisters, a practice that prevailed in some Buddhist countries and in Peru. The name Kapila is important, for it is the same as Abal applied to that Akki who brought up Sargon. It is the name of the Horite Ebal, which, beginning with the letter *ayin*, is called Gaibal in the Septuagint, and from it the region of Gebalene, in which Seir or Mount Hor

<sup>21</sup> Moses Chorenensis, Lib. i.

<sup>22</sup> Hardy, Manual of Buddhism, 132 note.

was situated, derived its name. If, however, Sargon's account of his infancy be true, and there is no reason to doubt it, Gebalene must have extended across the desert to the Euphrates, for on that river his bark was launched, and on its bank Akki the Abal found him. Ikshwaku is well determined as Coz the Ammonite and first Amenemes. In the Ramayana it is said; "Ikshvaku was the son of Manu, and to him the prosperous earth was formerly given by his father. Know that this Ikshvaku was the former king in Ayodhya."<sup>23</sup> In the Singhalese story he is represented by Okkaka, the gourd, and his son Amba takes the place of the Brahmanical Nabhaga to denote Anub, son of Coz. But the Tibetan account of the dispossessed princes rightly puts Videhaka in the place of Amba as their father. The Arabian and Quiché traditions of a great destruction of the Adites must refer to their expulsion from Egypt and subsequent dispersion. But the story of the dyke of Arim, although associated with the ruins of a great reservoir between two mountains in southern Arabia, is evidently a reminiscence of the great lake Moeris, constructed in Egypt under Jabez, or Amenemes III., when the power of the Aadtous was at its height. The name Sedd Mareb given to it probably contains a corruption of that of the Egyptian Moeris. Lubad, the name of Lokman's vultures, and Yarub, that of the conqueror of his Adites after his death, are both forms of Rapha, who married Sargon's widow and followed him on the throne, and the Quiché bird Camalotz is his successor Samlah of Masrekah, the Persian Simurgh, and original of the Stymphalides. These particulars call for a fuller insight into the history of Regem.

Tradition informs us that Regem or Sargon of Agade married a daughter of Urukh. Diodorus says that Lapithus, who is Rapha, married Orsinome, the daughter of Eurynome and widow of Arsinous. Now Eurynome was the wife of Orchamus and the mother of Leucothoe, and she has been identified as a fish goddess with Jerigoth or Derceto. Turning from tradition, which represents Regem as Arsinous, to the Kenite list, the daughter of Hur and Jerigoth appears as Azubah or Gazubah. In Greek tradition she is made as Cassiepea, the daughter of an Arabus instead of

<sup>23</sup> Muir, Sanscrit Texts.

his wife. But in the Babylonian list this princess immediately follows Sargon. In Assyrian her name is read Bauellit, but in Akkadian it is Azagbau.<sup>24</sup> Mr. George Smith calls her Ellatgula, and says: "Ellatgula was a queen; she probably succeeded Naram-Sin, and was the last of the dynasty of Sargon. Nothing is known of her reign, and at its close Hammurabi, a foreign prince who was perhaps related to her by marriage, succeeded to the throne."<sup>25</sup> The three forms, Bauellit, Ellatgula and Azagbau represent part of the difficulty that lies in the way of him who would connect the ancient history of the east with that of the rest of the world. Nevertheless the Kenite and Babylonian lists agree with Greek tradition in making Sargon the husband of Azubah, a Zerethite princess of the line of Asareel, who, through her mother, was also connected with the Elamite Gedors. In Indian tradition Krishna is the husband of the Gopias.

It is now clear how Uruk called himself king of Akkad, for by this union Sargon became for a time his tributary, and it doubtless pleased the Zerethite to call himself sovereign of a family that, in the person of Jahdai, sat upon Egypt's throne. Yet it is remarkable that Sargon's name is Assyrian, while that of his consort is Akkadian. His mother's influence, and that of her family, the Ebalian Horites, must have been responsible for this Semitizing influence, and it may appear in the story of Tarquin, originally called Lucumo, whose ambitious wife Tanaquil incited him to assume the manners of the Tuscans and aim at royalty. Tanaquil is Timnag, his mother, rather than his wife, yet the memory of Azubah or Gazubah must have been fragrant in the estimation of Sargon's descendants, who, while they named the great centre of Hittite authority Carchemish or Ka-Rekemish, the enclosure of Regem, after him, gave the name of his spouse to Sazabe, the fortified camp of the imperial army. Azubah was the mother of Sargon's son Naram-Sin or Rim-Sin, who is the Kenite Harum, for in some traditions concerning this son he is connected, not with Regem, but with Hur, his mother's father. As Orion, for instance, he is called the son of Hyrieus and as Hermes he is said to have been brought up by the Horae

<sup>24</sup> Proc. Soc. Bib. Arch., Jan. 11, 1891, p. 37.

<sup>25</sup> Records of the Past, v. 64.

The Semitic influence exerted by the Horite mother of Regem can only have lasted during his lifetime, for after his early death the Zerethite Jether, Shobab, and Ardon, brothers perhaps of Azubah, must have restored the Hittite language and customs in the Akkadian kingdom.

The following are the inscriptions of Sargon, the first being a continuation of the story of the infancy :—

1. "Forty-five years the kingdom I took.

The people of the dark races I ruled.  
I . . . . . over difficult countries,  
in chariots of bronze I rode. I governed  
the upper countries (I rule) the kings  
of the lower countries . . . . .

*titisallat* I besieged a third time,

Asmun submitted, Durankigal bowed . . . . .

I destroyed and . . . . .

When the king who arises after me in after (days) . . . .

the people of the dark races (shall rule) over,  
difficult countries in chariots of (bronze shall ride),  
shall govern the upper countries (and rule) the kings  
of the lower countries . . . . . *titisallat* shall  
besiege the third time (Asmun submitting),

Durankigal bowing . . . from my city Agane . . . ."

The second inscription consists of ten paragraphs, each of which is headed by an account of the moon's position and the favourableness of the omen. Omitting these astrological nothings, it reads :—

2. "Sargon at this position to Elam marched and the Elamites destroyed.

Their overthrow he accomplished, their limbs he cut off.

An omen for Sargina who to Syria marched and  
the Syrians destroyed; the four races his hand conquered.

An omen for Sargina, who at this position the whole of  
Babylonia subdued

and the dust of the spoil of Babduna removed and ; . . .

. . . . . Akkad the city he built . . . . *ki* its name he  
proclaimed

. . . . . in the midst he placed.

. . . . . who at this position to Syria  
 (marched and the) four races his hand conquered  
 . . . . . arose and an equal or rival had not, his forces over  
 (the countries of) the sea of the setting sun he crossed, and in  
 the third year at the setting sun  
 . . . . . his hand conquered ; under one command he caused  
 them  
 to be only fixed ; his image at the setting sun he set up ;  
 their spoil in the countries of the sea he made to cross.  
 An omen for Sargina, who his palace *padi* five *bathu*  
 enlarged,  
 . . . . . chief of the people established and Ekiam-izallak  
 he called it.  
 Kastubila of Kazalla revolted against him ; and to Kazalla  
 he marched, and their men he fought against, their overthrow  
 he accomplished,  
 their great army he destroyed ; Kazalla to mounds and ruins  
 he reduced,  
 the nests of the birds he swept away.  
 The elders of the people revolted against him and in Akkad  
 surrounded him and  
 Sargina came out, and their men he fought against ; their  
 overthrow he accomplished ;  
 their great army he destroyed.  
 The encampment he broke through.  
 Subarti in its strength its people to the sword he subdued,  
 and  
 Sargina their seats caused to occupy, and  
 their men he fought against, their overthrow he accomplished,  
 their great army  
 . . . . . the spoil he collected, into Akkad he caused to  
 enter." <sup>26</sup>

These unsatisfactory documents set forth Sargon as a great  
 warrior and conqueror, and lead one to suspect that he was a  
 tyrant as well and came to a tyrant's end. They are the inscrip-  
 tions of a selfish and vain-glorious man. His chief wars were  
 with the Gedors of Elam or Subarti, wars in which he had the

<sup>26</sup> Records of the Past, v. 56, seq.

aid of Hadad the son of Bedad, and his brother Pelet, for, as Krishna, his allies were Yudisthira and Baladeva, but he says not a word about these gallant warriors. Unless the statement that he conquered the whole of Babylonia includes the overthrow of the three sons of Uruk, his brothers-in-law, one of whom was the Duryodhana of the Mahabharata, the great contest between the Bharatas and Kurus is unmentioned. It is allowed in the Indian epic that Krishna, being related to both parties, at first was undecided, now favouring one side and now the other, but in the end he joined the Bharatas, and, fighting for them, was killed by a savage Bhil. It is clear that he did not subdue Gebalene, for after the fall of Husham that country was held by the strong hand of Hadad. But it seems that he carried his arms into Galilee, whose Chesulloth is his Kazalla, for Kastubila of Kazalla answers to Castabolum of Cilicia in the country of the later Kue, the Goim of Galilee, the Achæans or Ægialeans of the Greeks. Thus the Japhetic allies of Chedorlaomer on the sea of the setting sun felt the power of the Akkadian king. Tradition adds very little to the story of Regem. As the Indian Krishna he is a profligate, strong and handsome, but with no moral excellence. As Lakshman in the Ramayana he is but a foil to the merits of Rama, called his brother, but who is really his son Harum. As Tarquinius Priscus he is a great conqueror and nothing more. In the Greek Telchin he appears as the patron of art and mystery; and in Telegonus he is the slayer of his father Odysseus. The Teutonic legends give him as Regin the Smith a very subordinate position, and even as the Scandinavian Regnar Lodbrok he is a barbarian with a spice of savage poetry in him. The mediæval tale of Valentine and Orson contrasts his rudeness with the culture of his polished brother Pelet. From the terror which the warlike exploits of Regem inspired sprang the fable of the Gorgons. The capital of the Chorasmii, who dwelt in or to the north of Hyrcania, and are well identified with the men of Carchemish in eastward migration, was Gorgo, or more probably Gorgum, which is now Urghenz. The mortal Medusa, whom Stheno and Euryale surrendered to Perseus, denotes the Midianite alliance, and Euryale represents the posterity of Aharhel, the grandson of Regem through Harum. The Gorgon name comes

from Ka Regem, to which was added *ish*, the enclosure, thus constituting Carchemish the centre of Hittite authority, the conquest of which was the great achievement of the reign of Perseus, or the second Rameses. With this namer of dragons, krakens, and other monsters, the reptile tribe is always connected. Snakes swarmed around the Gorgon's head; Krishna slew the thousand headed serpent, but another emerged just before his death from the throat of his brother Baladeva; Fafnir the dragon is the brother of Regin the Smith; and Regnar Lodbrok, slayer of the serpent that encircled the bower of Thora, also married Aslauga, daughter of Fafnisbana, and died in a dungeon full of vipers that killed him with their venom. An explanation of this appears in the early history of Japan, which states that Zimmou, the first king of Japan, was the son of Tamayori, the daughter of Riozin or the dragon god; but other authorities make this princess the daughter of the king of the Loo Choo Archipelago, the native name of which is Riukiu. "In ancient times the kings of the Loo Choo islands at their inauguration wore a crown in the shape of a dragon, a mark of distinction reserved for them and their family."<sup>27</sup> In Japan also, as in China, a dragon is the emblem of imperial power. With Regem or Sargon this use of the dragon must have originated, and on the walls of his city of Akkad first floated the awe-inspiring banners bearing the strange device that afterwards waved over Carchemish, the dragon's hold, and thence accompanied the Hittite exiles to many distant lands.

The son of Regem and Azubah was Harum, the father of Aharhel or Hercules. In Italy the glory of Tarquin eclipsed his, for he is the mild and obscure son Aruns. In Greece he is the god Hermes or Mercury, a master thief and the messenger of the gods, brought up by the Horae, who represent the family of Ur or Uruk, rather than the Ebalian Horites. And he is Orion, the giant whom some traditions make the son of Poseidon and Euryale; but Euryale, besides being a Gorgon, denotes his son Aharhel. In another story he, as Hermes, assisted at his own birth, for that god with Zeus and Poseidon strolled one day into Hyria in Bœotia, where the aged Hyrieus hospitably entertained

<sup>27</sup> Titsingh, *Annales*, p. 1.



them. His beloved wife was dead and he had no child, so the gods took the hide of his only ox which he had killed for their benefit, and buried it in the ground, where it underwent marvellous transformation and came forth a boy whom Hyrieus called Orion. Here Hyria and Hyrieus, like the Horae, denote Hur the father of Azubah. When the giant grew up he married Side, the pomegranate, of unknown parentage, who is probably the same as Merope, the daughter of Cēnopion, whom he met and loved in Chios. Cēnopion and Orion quarrelled, however, and the blameless king made the giant drunk and then blinded him. To get back his sight he waded over the sea to Hephaestus at Lemnos, and the god of fire, unable to heal the blind man, gave him Kedalion for his guide, who led him to the gates of day. There the sun arose upon the sightless eyeballs and the giant saw once more. He went back to Chios to find Cēnopion, but could not, for they had hidden him under ground, which probably means that he slept his last sleep in an Egyptian pyramid. Many are the legends of Orion's death. Artemis slew him with her darts; Apollon induced her to shoot at his black head, which alone was visible as he waded in the sea, and which she did not recognize to be a part of him whom she loved; and she and Latona sent a scorpion that stung him to death, because he boasted that he could kill anything that sprang from the earth. His connection with the family of Cēnopion, son of Bacchus of Chios, is clear, for "Coz begat Anub and Zobebah and the families of Aharhel the son of Harum."<sup>23</sup> He died in Egypt, for Brugsch Pasha found his tomb at Sakkara, on which his name is written Haremsaf Merenra; and the same authority traces his descent from Khua and his wife Nebet on the mother's side. But Pepi Merira, as Jahdai is called, was no father of Harum, for Regem intervened. Haremsaf is identified with the constellation Orion and with Harmachis, but his mummy is not that of a giant. On the pyramid which contained this sarcophagus of Haremsaf is written:

"Thou hast made me to live, thou hast united thy bones, thou hast brought back what has swum away from thee; thou hast regained what has been divided from thee, for I am Horus, the avenger of his father.

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<sup>23</sup> 1 Chron. iv. 8.

"I have struck for thee; thou hast been struck. I have avenged my father, my father the Osiris H. M., from the one doing ill to him. I have come to thee."<sup>29</sup>

Did he come into the land of Egypt from the Akkadian kingdom to avenge the death of his grandfather Jahdai, slain by assassins before his son Jabez was born? It seems very like, for his son Acharchel is numbered among the Hycsos or Shepherd Kings, and must have been a viceroy of the great Aahpeti. That he went into Egypt there is no doubt, for his inscriptions testify to his conquests in that land. But first as Rim-agu he professed to descend from Kudur Mabuk or Jether, calling himself his son. The descent was through his mother Azubah, the daughter of Jerigoth, the daughter of Jether. This was his title to Elam which his father Regem had conquered. Hence we find "Rim-agu, ruler of the lordship of Nipur, *mizkin* of ancient Eridu,"<sup>30</sup> showing that Jered even was old in his day. He also calls himself the nourisher of Ur, king of Larsa, and king of Sumir and Akkad, as well as the head ruler of the house of Nergal, the renowned man, and the builder of Harris-galla, to prevent invasion. Nergal is certainly his son Acharchel, and it is probable that Harris-galla was named after him. His great conquest was that of Karrak, the capital of the Amalekite Husham in the land of Moab. It was Rama then and not Krishna, Harum and not Regem, who fought with Midian, Amalek, and the Zerethites in the field of Moab and overthrew their supremacy for a while at Kurukshetra. He does not mention Ardon or Duryodhana, but the land of Geshur named after Jesher, Ardon's elder brother, fell into his power: "Kissure he occupied and his powerful soldiers Bel gave him in numbers."<sup>31</sup> Again he is Naram-Sin, the son of Sargon, who went to Maganna, which is the most ancient cuneiform name of Egypt.

"An omen for Naram-Sin

who at this position to Apirak marched and  
 . . . . . *iplusu* Ris-Vul, king of Apirak  
 . . . . . and Apirak his hand conquered

<sup>29</sup> Proc. Soc. Bib. Arch., June 7, 1881, p. 111, seq.

<sup>30</sup> Records of the Past, v. 65.

<sup>31</sup> Records of the Past, v. 68.

An omen for Naram-Sin, who at this position  
 (to Ma) ganna marched, and Maganna he captured, and  
 . . . . . king of Maganna his hand conquered.  
 . . . . . seven and one-half to after him  
 . . . . . may they not gather *iba*." <sup>32</sup>

M. Fresnel found a vase at Babylon on which was written :  
 "Naram-Sin, king of the four races, conqueror of Apirak and  
 Magan." There is no need for identifying Apirak with Karrak,  
 as Mr. George Smith proposed to do. It was the border kingdom  
 of Egypt, the Avaris where the Hycsos had their fortified camp  
 situated near the Pelusiac mouth of the Nile, and, as a kingdom,  
 extending to the Arish or river of Egypt. Ris-Vul, its king  
 whom Naram-Sin does not say that he conquered, was Ma  
 Reshah, the Egyptian Moeris or Mares, and the Phrygian Marsyas,  
 friend of Cybebe and guardian of the youthful Sabazius. Who  
 the enemies were whom Harum met there and in Maganna or  
 Egypt proper may yet be known. Ovid's dogs that tore Actaeon  
 are many ; from Sparta, which means of Etam and Jezreel ; from  
 Crete, the Zerethite descendants of Suphis or Ziph ; from Cyprus,  
 the line of Chepher in Mered's descendants ; from Gnossus, the  
 Kerezites of Pachnan and Staana, the Shepherds ; from Sicyon,  
 the Chushamites of Amalek ; and from Arcadia, the Jerachmeel-  
 ites of On ; all these dogs tore the empire of Egypt among them.<sup>33</sup>  
 The untranslated Iplusu before Ris-Vul suggests, Ibil or Apil-Sin,  
 the descendant of Zabû or Ziph, the Cretan or Zerethite, as a  
 usurper of the realm of Ma Reshah, which was known in later  
 ages as the coast of the Cherethites. But the descendants of  
 Anub seem to be pointed out in tradition as the chief enemies of  
 Harum as Orion. Anub indeed appears in the list of Shepherd  
 Kings, but so does the inimical Pachnan, Apachnas, or Kenaz.  
 His son Tolag is associated in tradition with Cres the king of  
 Crete, and seems to have been an outcast from the Ammonian  
 fold. So far as the joint testimony of Babylonian and Egyptian  
 monuments goes, Harum was the avenger of his grandfather  
 Jahdai and the restorer of the land of Egypt to tranquility and  
 prosperity. Manetho recognizes his connection with the Pharaonic

<sup>32</sup> Records of the Past, v. 62.

<sup>33</sup> Metamorphoses, iii.

line, but erroneously makes his Armais the same person as the Greek Danaus and the opponent of Egyptus. On the contrary, Harum appears as the opponent of the Dinhavites, whom the strength of his arm helped to drive southward into Elephantine.

Harum is the hero of an epic, the Ramayana, which tells the story of his exploits. Confounding him with his father Regem, it makes him the chief of the dispossessed princes, and turns his father into his companion Lakshman, after whom Lucknow in Oude was named. The name of Dasaratha is given to Jahdai. It is not a fictitious name, but one pertaining to the Zerethites, for in Illyria and with the Dardanii dwelt the people whom Pliny calls Dassaretæ, and Strabo, Dasaretii. In form the word recalls the Egyptian Tosorthus, so that it is probably the ancestral Zereth in one of its protean disguises. Harum was a Zerethite through his mother Azubah, but Jahdai his grandfather had no connection with that family. Dasaratha is called the king of Kosala, which must denote Geshur, the Kisuræ occupied by Rim-Sin, rather than Kazalla which Sargon took from the Goim of Galilee. This Kozala is said to have been conterminous with Oude or Ayodya. In India, however, the true Geshur is Gujerat, but its reception of that name took place many ages after Rama. Regem, then, though living a fictitious life as Lakshman, was dead when the story of Rama begins, for that prince is represented as under the care of the Zerethites, and notably of Jesher the elder brother of his mother Azubah. While he was still young, the great sage Visvamisra, an intangible personage living through the centuries, came to Ayodya to get help against the tumultuary giants that continually interrupted the sacrifices on the banks of the Sone. Rama accompanied him and brought the giants into subjection, so that the sacrifice was safely performed. This is the Egyptian campaign. While on this expedition he learned that the king of Mithila offered his daughter in marriage to the prince who should succeed in stringing an enormous bow that had descended from a giant ancestor. This is the Greek story of Erichonius, who promised Hippodamia to the man who should escape from his spear in a chariot race. Pausanias and Apollodorus enumerate the many suitors who fell at his hand, and among them name Eurymachus and Euryalus, who are

Harum as Harmachis and his son Aharhel, for Cœnomaus is another version of Cœnopion. Mithila again is Metelis between Onuphis and Canopus in the Xoite kingdom. As Orion has Side for his bride, and a daughter of Cœnopion who, though called Merope, is the same woman, so Rama wins by his strength in snapping the bow in twain, Sita the daughter of Mithila's king. After the wedding Rama was to ascend the throne of Ayodya, but the mother of Bharat insists that her son shall reign and his brothers go into banishment. So Rama goes forth, a knight errant, performing everywhere deeds of chivalry. But, taking advantage of his absence, Ravana, the dark and gigantic king of Lanka in Ceylon, carries off the hero's bride. Rama starts in pursuit of the ravisher. On his way to the south he finds two kings; Bali and Sugriva, engaged in war. He takes the part of Sugriva and subdues Bali, in whom we see the Kenezite descendants of Bela, son of Beor. Then Hanuman, Sugriva's son, joins him with his monkey host and carries Rama and his followers safely over Adam's bridge into the kingdom of Ravana. The giant falls in battle and the hero wins back his bride. The Cecropian name Sugriva, which gives the Hebrew Gecrabbi and such words as scorpion, scarabæus, and crab, belongs to the Japhetic Geker, head of the Ekronites or Gekronites who named Maaleh Acrabbim, and were the scorpion men of Chaldean antiquity. The legend that a scorpion stung Orion to death doubtless finds its explanation in the connection of Anub with this family of Japhetic mercenaries. The old Greek traditions make Cecrops, the first Athenian king, a native of Sais in Egypt, which was close to Xoïs in the Delta. The worship of Zobebah in Ekron as Baal Zebub, who as Zeus Apomyius, or the driver away of flies, received honours in Elis and elsewhere in Greece, but the wood for whose sacrifice had to be brought from the banks of the Acheron, shows that her brother Anub must have been in league with the Ekronite family. As Cœnomaus he married Sterope, the Pleiad daughter of Atlas, and this Atlas, also called Daedalus, is Jediel the son of Jamin, Eker's brother.<sup>24</sup> Hanuman then, called the son of Sugriva, is just the Greek Cœnomaus and Cœnopion, the Kenite Anub, taking the place of

<sup>24</sup> 1 Chron. vii. 6, 10, 11; and ii. 27.

Harum or Arinus as the chief of the monkeys. Thus the story of Rama defines the nature of the Egyptian struggle as one between the Kenezites or Sekenens of Elephantine and the Ammono-Jahdaite family, of which the youthful Jabez was now the head.

The Singhalese have a strange story about Harum. Priya, daughter of Amba the Okkaka, was stricken with white leprosy, on account of which she was carried out of the city of Kapila and established in a large cave dug in the forest near a river, with provisions and fuel and other things necessary. Rama the king of Benares, being smitten with the same disease, withdrew from his kingdom, intending to die in some cavern, and by accident strayed into the forest in which Priya lived her lonely life. But the king, overtaken by hunger, ate voraciously of the fruit, and even of the leaves, bark and root of a tree, which made him free from the disease and "pure as a statue of gold." Life now became valuable, and to preserve it from the tigers that roamed abroad and made night hideous with their roaring, he made a ladder and climbed into a lofty kolom tree with a hollow trunk. There he dwelt, supporting himself with the remains of the forest animals slain by the tigers. One morning a tiger scented the princess in her cave and scratched the earth vigorously to get at her, whereupon she screamed and the tiger fled. Rama heard the cry from his tree, and descending, introduced himself and offered to release the captive. When she declined to come forth on account of her disease, he brought her the healing medicine from the tree that had cured him; at once she was restored to health, and, leaving the cave, took up her abode in the kolom tree. There thirty-two children were born to them before Rama's son found his father's abode and besought him to return to his kingdom of Benares. But Rama was pleased to stay where he was, so his son caused a city to be built in the forest which was called Koli after the kolom tree in which the exiled pair had lived so long. When, however, the thirty-two sons of Rama sought in marriage the thirty-two princesses of Kapilawastu, their mother's nieces, her brothers refused to allow their daughters to marry tree men and grossly insulted the Koli family. Nevertheless, the sons of Rama carried off the princesses

on one occasion when they went out of the city ostensibly to bathe, and the kings of Kapilawastu had to swallow their indignation as best they were able.<sup>35</sup> This legend is valuable, not only as linking Harum with a daughter of Anub, in Rama, husband of Amba's daughter Priya, but also in explaining the wooden men and pith women of the Quiche story of Hurakan, which shows double connection with the Arabian story of the Adites in the account of their destruction and of the transformation of the survivors into monkeys. The Quiches, it is to be remembered, are the descendants of Coz through his son Anub or Hunab. The same association of the Adites with wood appears in the legend of Cybele, who changed her murdered lover Atys into a pine tree.<sup>36</sup> The explanation is philological, and appears in the Khitan words for tree and wood; Lesghian, *hueta*; Circassian, *adj*; Basque, *haitz*; Yeniseian, *atsch*; Koriak, *utut*, *uttuu*; Kamtchatdale, *uuda*, *utha*; Choctaw, *iti*; and Aztec, *quahuit*. Thus the Jahdaïtes are wooden men or the men of the tree.

Harum's memorials are everywhere. He is the Lydian king Hermon, who is said to have founded Adramyttium, and after whom the river Hermus was called. The Arabian dyke of Arim and gardens of Irem bear his name. The monkey and Typhonian Arimi of Asia Minor and Italy were originally his descendants. The Greeks made Rapha his father instead of his mother's second husband, and, calling him Hermion son of Europs, represented him as the builder of Hermione. As the head of the Armenian line after Thargamos, so highly was he esteemed and so many achievements were related of him that he had to be repeated as Armenaeus, Aramaeus, Harma, and Aramus, and his exploits were divided among these mythic ancestors of the royal family of Armenia.<sup>37</sup> In Irish history he is well defined as Heremon the father of Irial, but wrongly called the son of Milesius or Ma Reshah. Yet Heber, called his brother, is probably Hebron, Ma Reshah's son. The story of the two Tullias appears in the Irish narrative with variations. In the Latin

<sup>35</sup> Hardy, *Manual of Buddhism*, 134.

<sup>36</sup> Ovid, *Metamorphoses*, x.

<sup>37</sup> Moses Chorenensis.



story Servius Tullius married his ambitious daughter to the peaceful Aruns and his gentle one to the aspiring Lucius Tarquinius. But, like drawing to like through love of power, the ambitious and turbulent ones put their mild tempered consorts to death, killed Servius, and filled the kingdom with strife and bloodshed. The Irish story is briefly summed up by the rhyming chronicler whose muse does not breathe Ossianic fire :—

“ The royal princes, Heber and Heremon,  
With mutual consent and kind affection,  
The isle divided ; and they reigned in peace,  
Till the ambition of a woman's heart,  
The wife of Heber, urged them on to war.  
By pride o'ercome she thirsted to enjoy,  
And to be called the Queen of the Three Vales,  
The most delightful lands in all the isle.  
She vowed, and raging passionately, swore  
That she would never sleep on Irish ground  
Till she was mistress of those fruitful plains.  
A battle followed on Geisiol's fatal field,  
Where Heber Fionn fell a sacrifice  
To the ambition of a haughty wife.”<sup>38</sup>

Heremon reigned fourteen years over all Ireland, fought unnumbered battles and drove out the Picts, Brigantes, and Tuatha de Danans. His being made the son of that incomparable warrior Milesius or Ma Reshah, and his appearing as Hermon and Arimus with Meles in Lydian history, as well as the mention of his name in the Persian annals as Aramin, brother of Arish, show that Naram-Sin did not conquer Ris-Vul of Apirak or Avaris, but united his forces with those of Zobebah's faithful friend and warrior against the insurgent Zerethites, Kenites, Kenezites, Amalekites, and the Horite princes of Egypt.

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<sup>38</sup> Keating, 147.

## CHAPTER XIII.

## THE HITTITES AT THE TIGRIS AND EUPHRATES (CONCLUDED).

THE history of Babylonia is somewhat intricate in the time of Harum. At the death of his father Regem, the widow of that monarch and mother of Harum married Beth-Rapha, the eldest son of the Achashtarite Eshton, who through her established a claim to the kingdom of her father Urukh. No monument expressly states this fact, but many traditions imply it. The clue is given in the assertion of Diodorus that Lapithus, who has been shown to be this Rapha, married Orsinome or the widow of Arsinous, who was the daughter of Eurynome; and Eurynome is Atargatis or Jerigoth, the wife of Hur or Urukh, and mother of Azubah. In the Babylonian list, Azagbau immediately follows Sargon and immediately precedes Hammurabi; hence Mr. George Smith supposed that, while Azagbau was the last of the line of Sargon, Hammurabi was related to her by marriage. In Arabian tradition Lokman has a vulture Lubad which recalls the Simurgh, descended as Samlah from Rapha, and whose name reproduces Lapithus. It is the Harpy also, and Tarapyha, the chief god of the Esthonians, whose form was that of a gigantic bird.<sup>1</sup> This vulture Lubad is the same as Yarub, called the son of Kahtan, instead of Eshton, who overthrew the line of Lokman. As Europs, he erroneously precedes Telchin in the Sicyonian list of royal names, and as erroneously yet suggestively is made the father of Hermion. The story of Hammurabi or Beth-Rapha has already been sufficiently illustrated. The chief event of his reign was a victory over his step-son Harum:—

“Month Sabadu 22nd day in the year  
when Hammurabi the king in the service of Anu  
and Bel triumphantly marched,  
and the lord of Elam and King Rim-agu he overthrew.”<sup>2</sup>

<sup>1</sup> Malte Brun, *Geog.* vol. vi.

<sup>2</sup> Records of the Past, v. 70.

This king made Dindur or Babili, that is Babylon, his capital, and there set up the worship of Baal Peor under the name of Merodach, thus allying himself with Beor's descendants, the Hittite kings of Elephantine in Egypt. Only ten years of his reign are recorded, but it must have been one of extraordinary activity in warlike expeditions, building, and improvement of the country. The following inscription illustrates the work performed by him :—

“Hammurabi the powerful king, king of Babylon,  
the king renowned through the four races,  
conqueror of the enemies of Maruduk,  
the ruler, the delight of the heart am I.  
When Anu and Bel the people of Sumir  
and Akkad to my dominion gave,  
powerful adversaries into my hand they delivered.  
The river Hammurabi the delight of men,  
flowing waters giving pleasure to the people  
of Sumir and Akkad I excavated:  
The whole of its banks to its course I restored;  
the entire channel I filled, perennial waters  
for the people of Sumir and Akkad I established.  
The people of Sumir and Akkad  
their chief men I gathered,  
authority and possessions I established to them,  
delight and pleasure I spread out to them,  
in luxurious seats I seated them.  
Then I, Hammurabi, the powerful king  
blessed by the great gods,  
with the powerful forces which Maruduk gave me,  
a great wall with much earth,  
its top like a mountain raised,  
along the river Hammurabi the delight of men I made.”<sup>3</sup>

This ancestor of the Lapps, and divine Rawa of all the northern Ugrians, was a man of much spirit, and, in some respects, of great enlightenment; but the proofs of his zeal in establishing one of the most detestable idolatries and in promoting human sacrifices are so indubitable, that his name must descend as that of an

<sup>3</sup> Records of the Past, v. 73.

enemy of mankind, in spite of all the blandishments by which he sought to win over the captive people of Sumir and Akkad to his away. Of his successor Samsu Iluna, already set forth as Samlah of Masrekah among the kings that reigned in Edom, nothing of any consequence is recorded. In Irish history, on the other hand, Orbha, called by mistake a son of Heber Fionn, and made a successor of Heremon, is dismissed in a single line, it being simply stated that he and three of his brothers were killed by Heremon's son Irial. But Samlah is called Conmaol, and made another son of Heber. He killed Eithrial the son of Irial, and governed Ireland thirty years, being the first absolute monarch of the line of Heber. He was engaged all these years in contests with the descendants of Heremon, and at length lost his life by the hands of Heber the son of Tighermhas, who placed his father on the throne. The Irish annals mention a son of Conmaol, namely, Eochaidh Faobharglas, who made Albin tributary, and had troubles with the Heremonians, by whom he was killed after a reign of twenty years. Eochaidh in the Kenite list is Ishhod or Aishhod, the son of Hammoleketh or the Queen, who was the sister of Gilead.<sup>4</sup> By the union of Samlah with this queen, the line of Sumir or Zimri was allied with that of Raphah. In the lists of Ctesias his name may be found as Ascatades, while that of his youngest brother, Mahalah or Machalah, is represented by Mancalius, and that of Machalah's eldest son Heman, by Amyntes. The second of the three brothers was Abiezer or Abigezer, whom the Arabs call Abou Gayar, rightly making him the father of Maouna or Meonothai.<sup>5</sup> The old alliance with the Ethnanites, Belaites, or Kenezites, was ratified by his marriage with Hathath the daughter of Othniel, by whom he became the father of Meonothai, the first Amenhotep. Ophrah the son of Meonothai gave his name to a region in Canaan known as Ophrah of the Abiezrites. Gideon, the judge of Israel, was an Abiezrite, but whether by residence or by descent remains to be determined. It is remarkable that the inscriptions relating to Samsu-iluna make no mention of this queen, and that the Irish annals are silent regarding her. In Lydian history she is called

<sup>4</sup> 1 Chron. vii. 18.

<sup>5</sup> Tabari, 210.

Omphale the daughter of Jardanes. Herodotus says that the Assyrians called Uraia by the name Mylitta, but it is hard to determine the place of this queen in the cuneiform records.<sup>6</sup> Moleketh should be a purely Babylonian divinity, for the male form of the name Melcartus was adored at the corresponding Byblus in Phoenicia. The Greeks preserved her name as Ino Leucothea and gave her a son Melicerta, but made her husband Athamas or the Kenite Etam, a relation which they intensified by calling her the daughter of Cadmus, who is the same Etam or Getam. Now there is no evidence that she was in any way connected with the Horite family of Etam; but Mount Carmel, where her husband Samlah, the Lydian Tmolus or Carmanorius, was worshipped as Carmelus, was in the neighbourhood of Jezreel named after the son of Etam.<sup>7</sup> Similar confusion reigns in the story of Meleager, who is another Melicerta and Melcartus. His mother Althaea may be taken as an Alytta form of Mylitta, but his father Ceneus is a myth, and Calydon, of which he was king, bears the name of Gilead the brother of Moleketh. As the wife of Samlah was Moleketh, he must have been known as Moloch, a god whose bloody sacrifices agree with the sanguinary rites that originated the stories of the Simurgh and Stymphalides. Thus the Ugrian Jumala and Ammonian Moloch are the same deity.

Ctesias' mention of Ascatades, Mancaleus, and Amyntes as oriental monarchs in the line of Ninus and Belus, shows that, while Abiezer found a throne in Elephantine, his elder brother Ishhod and his younger brother Machalah reigned in Babylon, and that the latter was followed by his eldest son Heman, who is celebrated along with his brothers, Chalcol and Darda or Dardag as only inferior to Solomon in point of wisdom.<sup>8</sup> There is a strong temptation to identify Ishhod with Sin-Gasit, the Sin-Sada of Sir Henry Rawlinson, seeing that he had for mother Belat-Sunat, but the fact that he was the king of Amnanu, a name that does not appear until five generations after Abiezer, opposes the connection of the two names. In the Babylonian list Samsuiluna is followed by Ebisum, Ammi-satana, Kimtum-kittum or

<sup>6</sup> Herodot. i. 131.

<sup>7</sup> It will yet appear that her son Mahalah was related to the Getamites.

<sup>8</sup> 1 Kings iv. 31.

Ammi-saduga, and Samsu-satana. Buddhist tradition preserves the names, but in great confusion, for Upachara or Abiezer is made the father of Chetiya or Ishhod, the builder of Hastipura and the first liar, and he again is made the father of Muchala or Machalah, who reigned in righteousness.<sup>9</sup> The descendants of Abiezer are also well defined as the people of Abhisara, whom the Raja Tarangini always unites with those of Darva in the south of Cashmere. The classical geographers and Arrian mention the country of Abisarus situated in the same direction, thus giving to the king the name of his people. In so-called Indian mythology the Abiezrites are the Apsaras-as, or water nymphs, to whom Urvasi, the wife of Paruravas, the Indian Orpheus or Rawa, belonged. Vasishtha was born from the soul of Urvasi, sat down by the Apsaras, and led the tribes of the Tritsus. In India the sons of Hammoleketh find solid ground, for Vasishtha is Ishhod, and the Tritsus are the descendants of Dardag, the youngest son of Mahol or Machalah, while their connection with the Apsaras and Urvasi completes their identification with the family of Beth Rapha.<sup>10</sup> In the west all the names of this family cluster about the Libya Palus in the Roman province of Africa, from Gemellae or Samlah to Tritonis or Dardag. Mr. Robert Brown, jr., has set forth the connection of Po Seidon, who is Eshton, the father of Rapha, with the water-loving Tritons that represent the Sanscrit Tritsus.<sup>11</sup> In Sanscrit story, Ishhod, whom Homer knew simply as that Melchizedek-like person, the old Aesyetes, is a personage of great importance. Yet it is hard to glean history from it, as it sets forth a caste of priestly poets and wise men rather than the life of an individual. The Rig Veda contains the following passage regarding the Vasishthas :—

“The white robed priests, with hair knots on the right stimulating to devotion, have filled me with delight. Rising from the sacrificial grass I call to the men, ‘Let not the Vasishthas stand too far off to succour me.’ By their libation they brought Indra hither from afar across the Vaisanta, away from the powerful draught. Indra preferred the Vasishthas to the soma offered by

<sup>9</sup> Hardy's Manual, 128.

<sup>10</sup> Muir's Sanscrit Texts.

<sup>11</sup> Brown, Poseidon.

Pasadyumna, the son of Vayata. So, too, with them he crossed the river; so, too, with them he slew Bheda; so, too, in the battle of the ten kings, Indra delivered Sudas through your prayer, O Vasishthas. Through gratification, caused by the prayer of your fathers, O men, ye do not obstruct the undecaying axle since at the recitation of the Sakvari verses, with a loud voice ye have infused energy into Indra, O Vasishthas. Distressed when surrounded in the fight by the ten kings, they looked up like thirsty men to the sky. Indra heard Vasishtha when he uttered praise and opened up a wide space for the Tritsus. Like staves for driving cattle, the contemptible Bharatas were lopped all round. Vasishtha marched in front and then the tribes of the Tritsus were deployed. Three are the noble creatures whom light precedes. Three fires attend the dawn. All these the Vasishthas know. Their lustre is like the full radiance of the sun; their greatness is like the depth of the ocean; like the swiftness of the wind your hymn, O Vasishthas, can be followed by no one else."<sup>12</sup>

The mention of the Bharatas in this hymn, as the enemies of Indra and of the Vasishthas and Tritsus, shows that the contest referred to is the one occupying the reign of Samlah of Masrekah, for then only were the men of Gedor, whose deity was Jether or Indra, in league with the house of Rapha against the Beerothites. The white-robed priests are the Druids thus attired, who accompanied to battle Gwenddoleu, the lord of the cannibal birds, and afterwards cursed the name of Gall Power, who put an end to their ravages. The very name Druid or Derwydd originated with Darda, the son of Mahalah. But what is still more interesting is the fact vouched for by several traditions, that the Orphic family, to which Darda belonged, was one that gave birth to the most celebrated early poets claimed by the Greeks, including Homer, Hesiod, and Tyrtæus. On their mother's side, Ishhod, Abiezer, and Mahalah, were Zimrites. The name of their ancestor, Zimran, is derived from the Hebrew root, *zamar*, to sing, fit name for a family of poets, and this in Gaelic became *amhra*, *amhran*, a poem or song. These Zimri, Sumerians, or Amhrans, were the Homeridae, who made their home in the island of Chios, but dwelt also in Smyrna, a Cimmerian city,

<sup>12</sup> Muir's Sanscrit Texts.



that more perfectly retains the name of Zimran. There Homer is said to have been born, the son of Meles and Critheis, at the time when Theseus, the son of Eumelus, reigned over the city. Hesiod is, in some traditions, made a relative of Homer, or a member of the same family, and his uncommon name marks him as pertaining to the line in which Ishhod appears, and as inheriting the traditions of the poetic Vasishtha. Of Tyrtæus, the Aphidnian, who encouraged the Spartan army in its contest with Aristomenes of Messenia, no particulars have descended, but his name and office stamp him as one of the Tritsus, a Dardag descended from Mahol. By poets of the same race the Kalewala and Kalewipoeg must have been written. And it seems that the 88th and 89th Psalms were translations and adaptations of poems originally composed by the Orphic family, that included Heman and Ethan, or compositions by members of that family who had become converts to the Hebrew faith. The Semitic root *sachal* has the meaning of putting across as well as of instructing, so that the mysterious word Maschil, prefixed to many psalms, may denote a translation. The bards were not free from misfortune, for Meholah, the father of the wise Heman, Chalcol, and Dardag, gave his name to Abel Meholah in the plain of Samaria and north-west of Abiezer.<sup>13</sup> This, like Abel Mizraim, in the south, was a place of mourning, the mourning of Meholah. A tragic story must have given rise to this name, and this story is the one with which the name of Tmolus is associated by Clytophon, and which was given in connection with the history of Samlah. A somewhat similar narrative is that of Milo of Epirus, who gave Laodamia, the last of the Epirote royal family, her death wound in the temple of Diana, whither she had fled as to an asylum. He was seized with madness and, tearing out his own bowels, died in agony; and plagues fell upon the whole land. Meilanion again and Atalanta, while hunting in Calydon, profaned the sacred enclosure of Jove, and were for this transformed into lions. Meilanion seems to be the same person as Meleager of Calydon whose history is linked with that of Atalanta. His mother, Althaea, burned the billet of wood on which his life depended, and he perished under her curse. The story of Meilanion and

<sup>13</sup> Judges vii. 22.

Atalanta answers perfectly to that of Melanippus, son of Ares and Tritia, and Comaetho, the daughter of Pterelaus, the temple of Diana or Artemis taking the place of the enclosure of Jove. A curse fell on the country, the guilty parties were immolated, and human sacrifices instituted to avert the anger of the goddess. Other persons named Melanippus were the sons of Hicetaon, Astacus, and Agrius. Meilichos, and other rivers similarly named, attend Melanippus and the characters identified with his tragic story, recalling the Nahar Malcha of Babylonia.

The statement of Apollodorus that Comaetho was the daughter of Pterelaus, taken along with the story of Melanippus in Pausanias, sheds light on Chaldean history, although it leaves us in doubt as to the precise calamity that called for the mourning of Meholah. Pterelaus and Kurigalzu of the Babylonian records are the same name, originating in the word that furnishes the Babylonian geographical term, Zerghul. That word is Jezreel, or, as it may be read, Yezregel. Now Jezreel was the son of Etam, and he is the Athamas who is made the father of Meleager by Ino Leucothea, and, as Getam, the Cadmus who is the father of that princess. Atalanta, connected with Meilanion and Meleager and Camulus, was the daughter of Schoenus, the son of Athamas. Meilanion again is the son of Amphidamas or Abi Etam. Even Milo was the son of Diotimus. It thus appears that the Cadmonites of Etam had established themselves in Babylonia, and that the first Kurigalzu of the lists and monuments was Jezreel, the son of Etam. This family must, therefore, have left its seat in the wilderness of Etam, on the north-eastern border of Egypt, accompanying the allied Peletites to their wars on the banks of the Euphrates; and Milisiu, son of Kurigulzu, must be Meholah, the son-in-law of Jezreel or Yetsregel.<sup>14</sup> The synchronism of the lines of Etam and Rapha is hard to establish, for the latter married Regem's widow, while Pelet, the brother of Regem, married Zelelponi, the daughter of Etam. Thus Jezreel or Yetsregel is the Indian Satrugna, the contemporary of Regem and Pelet, while Mahalah seems to be some generations later. Yet Abiezer married Hathath, the daughter of Othniel the Kenezite, and after his death she was

<sup>14</sup> Records of the Past, v. 79.

united to Mesha the son of Jabez. With Jabez, Samlah must have been contemporary, for, among the Kings of Edom or Gebalene, he alone occurs between Hadad and Saul, and Saul, as Osortasen III., can only have taken possession of Lower Egypt at the death of the great worshipper of Sutekh. It is certain that Mahalah was allied with the family of Etam, for he only can be the Amyclas who occupies one of the most prominent places in the Spartan genealogies.<sup>15</sup> He is made the father of Harpalus, and grandfather of Deritus. But in Greece the homes of the aboriginal members of his family were traditionally, perhaps actually, Thessaly and Euboea. In the former, Hestiaëotis was named after Ishhod and inhabited by Perrhoebians. In Euboea which bore the name Ellopie, Histiaea was situated, and from that city Amphiclus is said to have migrated to Chios, there to reign after the sons of CEnopion.<sup>16</sup> Ishhod's name is also given as that of the Arcadian Hicetas, whose father, Aristocrates, was guilty of the same outrage as Tmolus, his victim being the virgin priestess of Artemis Hymnia. He was stoned to death for this crime, and a second Aristocrates, the son of Hicetas, met the same fate.<sup>17</sup> The name Aristocrates seems foreign to the history, but Hymnia connects with it in Heman, the eldest son of Mahalah. It is also evident that the words Hestiaëotis, Histiaea, Hicetas, are related to Hestia or Vesta, rendering it probable that the Vestals were instituted by Ishhod, the Sanscrit Vasishtha, and that the crime which led to the mourning of Meholah, was committed against a member of this new sisterhood. Such Vestals celebrated the rites of the Babylonian Mylitta or Sacti, who is Moleketh. They kept alive the sacred fire which was the only emblem of divinity in their round temples. Now the land of fire in the Zend Avesta is Sughda or Sogdiana, and Sughda is the Algonquin *skute*, fire. But the Algonquin dialects, by the use of prepositions and other grammatical as well as lexical peculiarities, are separated from the Khitan languages proper, although they in all respects show connection with the Maya-Quiche group of Central America, whose

<sup>15</sup> The Spartoi, or men sown by Cadmus, are the Jezreelim, or sown of God.

<sup>16</sup> Pausanias.

<sup>17</sup> Pausanias.

peculiarities, by the traditions of the Quiches, are proved to be the result of Semitic influence. The languages of the Old World, with which the preposing dialects of the New have the closest affinities, are those of the Malay Archipelago, and the very name Malacca is a memorial of Moleketh, the larger part of whose family in eastward migration followed the southern littoral and oceanic route taken by the descendants of Coz. The statement of Pausanias, that Amphiclus reigned in Chios after the sons of Cœnopion, points to an ancient connection of the two families. The original Hittite word for fire seems to have been *su*, which is the present Basque and Lesghian form, but the Yeniseian is *chott*, the Iroquois *otsia* and *ojista*, the Shoshonese *shawat*, and the Peruvian Sapibocono *cuati*, which resembles the Algonquin *skute*. The Vestals allowed the sacred fire to die away at the end of the year, but, if extinguished at any other time, it portended evil to the city or state in which the worship was observed. The story of Althæa consuming the billet on which Meleager's life depended seems to have some connection with this law. The sisters of Meleager were transformed, on account of their mourning for his death, into *meleagrides*, guinea fowls or turkeys. The Algonquin Delawares or Lenni Lenape have a sub-tribe called Unalachtigo or the Turkey clan. Meleager and Unalachtigo are related to the Malayan *marak*, a peacock, and to *malk*, a common Malayo Polynesian name for a fowl. The oceanic route of the Lenni Lenape, Illinois, and other Algonquins, who call themselves *ilenni* or men, is well marked in Borneo and the adjacent islands by the presence of the Illinoans. These semitized and oceanic Hittites seriously complicate the problem of Khitan migration, and should properly have a treatise for themselves. Many of their divinities and of their traditions, especially those glorifying the rabbit or hare, are the same as those of the northern and continental Hittites of pure speech, but others are borrowed like their language, or have grown up, as has their conception of an insular heaven, out of their altered conditions of life. In character, occupations and arts, there is a radical distinction between the two Hittite streams which so marvellously converged in the New World.

Seinin, the eleventh Japanese emperor, placed his daughter

under the name of Saikou at the head of a college of Vestals instituted by him.<sup>18</sup> The Natchez, who, like the Japanese and the Hurons, regarded their king or head chief as the son of the Sun, are said to have had in ancient times a body of Vestals who kept up a perpetual fire in a round or oval temple.<sup>19</sup> That they did, in common with all the Mobilian tribes, maintain such a fire in such a temple is incontestible, but confirmatory evidence of the existence of a class of virgin priestesses is wanting. Charlevoix and Chateaubriand have, however, placed on record the fact that, by command of the Sun, the women of the Natchez were compelled at least once in their lives to prostitute themselves, as Herodotus says the Babylonian women did in honour of Mylitta.<sup>20</sup> There were Vestals also in Mexico, part of whose duty it was to replenish the perpetual incense burner in the temple. Failing to keep their vow of chastity their fate was death. They seem first to have come into existence in the reign of Nauhoytl in Tollan. Wishing to supersede the worship of Quetzalcoatl, he established that of Matlalcueye, an aquatic goddess called the lady of the frogs, to whom human victims were offered. It is not stated that a company of Vestals was instituted in her honour, but a subsequent part of Mexican history attests that fact and points to the infamies of the Babylonian Mylitta: "The Tlamacazqui, violating the laws of continence under which they were bound, proved foremost in vice, and the Vestals, guardians of the sacred fire, became generally the first victims of their brutality. Matters came to such a pass that the princess Cihuaquauquil, chief priestess of the goddess of the waters (Matlalcueye), having left Tollan on a pilgrimage to the temple of Ce Acatl at Cholullan, allowed herself to be sought publicly, even in the sanctuary, by the Tlachiach Texpolcaltzin, pontiff of Quetzalcohuatl, and bound like her by inviolable vows to sacerdotal continence."<sup>21</sup> Her son, Ichcatl, became the head of a hereditary priesthood. This seems to be a very ancient story, for the goddess Matlalcueye, and the hereditary priest

<sup>18</sup> Titsingh.

<sup>19</sup> Chateaubriand, *Voyages en Amérique et en Italie*.

<sup>20</sup> Herodot. i. 199; Charlevoix, *Hist. de la Nouvelle France*, vi. 182; Chateaubriand, *Voyages*, Paris, 1827, ii. 35.

<sup>21</sup> B. de Bourbourg, *Nations Civilisées*, i. 378.

Ichcatl, look not unlike Molecheth and Ishhod, while the conduct of the priest and priestess corresponds with that set forth in the traditions illustrating the mourning of Meholah, and the universal licence it-exemplifies agrees with the abominations of Babylon. The Peruvians also had Vestals who were called the brides of the Sun. In one convent in Cuzco there were a thousand virgins of royal blood. Their vows were perpetual, and if they broke them they were buried alive, yet if any had a child it was saved and devoted to the priesthood. Their chief work was the preparation of certain kinds of food for the Inca and his court and of royal and sacerdotal raiment. It is not stated that they maintained the annual fire, although it is very probable that they did so, for the manner of lighting that fire at the vernal equinox by concentrating the suns' rays, collected by a concave burnished metal mirror upon a heap of dry cotton, corresponds with that which Plutarch attributes to Numa Pompilius.<sup>22</sup> The Peruvians, like the Mexicans, offered human victims to the Sun. In Italy, Numa Pompilius has the honour assigned him of establishing the worship of Vesta by the virgins, but another name connected with them is that of Caecilius Metellus, who is said to have precipitated himself, on the occasion of the burning of their temple, into the flames to save the sacred relics. So the Natchez preserved the names of certain women who, in a similar conflagration, cast their children into the fire to appease the anger of the god.<sup>23</sup> The name of Caecilius Metellus is suspiciously like Chalcol of Mahalah. Sir Henry Rawlinson finds Khalkhalla, the complete form of Chalcol, as a name of the Assyrian god Ninip.<sup>24</sup>

Returning to the Akkadian family whom Hammurabi had deprived of the kingdom, we find a contemporary of Naram-Sin or Harum in Sin-Idinna, the son of Gasin, who, according to Mr. George Smith, is by the character of his legends closely connected with Rim-Agu.<sup>25</sup> The father, Gasin, is Geshan the brother of Regem, but his posterity is not mentioned in the Kenite list.

<sup>22</sup> Peruvian Antiquities, 168.

<sup>23</sup> Charlevoix, vi. 183.

<sup>24</sup> Rawlinson's Herodotus, app. bk. 1, Essay 10.

<sup>25</sup> Records of the Past, v. 53.

Geshan was the name of Goshen in Egypt, and of a region similarly designated in southern Palestine.<sup>26</sup> Sin-Idinna, then, must have been a son of the lord of Goshen who joined the fortunes of his uncle Regem in the east. He calls himself the nourisher of Ur, King of Larsa, and of Sumir and Akkad. Like Hammurabi, he excavated a river which he called Kibigana, and built Bit Parra. He also celebrated the festivals of Ur and Samas in Bit Parra and Bit Nergal. The name of his river, Kibigana, is that of the Amorite family, Gibeon or Gibegon, the head of which, an Ebalian, was Zibeon or Zibegon, the father of that Ajah or Akki the Abal who took care of young Sargon, when his grand-daughter, Timna, deserted the child. Esau was connected with the same family, having married the daughter of Zibeon's second son, Anah, namely Aholibamah.<sup>27</sup> The story of Esau's family is found in many lands, on account of his relation by marriage with the Hittite, Horite, and Ishmaelite stocks. The mention of Bit Nergal as a place where Ur was worshipped brings forward the name of the son of Harum, Rim-Agu, or Naram Sin, who was Acharchel, the original Hercules. The difficulties in the way of tracing the history of Aharhel are numerous. Transferred to different countries and transliterated in different languages, the name Acharchel was confounded with those of Yetsregel and Asareel. In languages such as the Egyptian, which make no distinction between *l* and *r*, and in others that, like the Japanese, have no *l*, or, like the Choctaw and Aztec, have no *r*, it is confounded with Chaleol and Karkar. In Greece the tendency was to attribute to Hercules the acts of every great warrior of the early days of the world's history, attributing to him among others those of his father Harum. In India, on the other hand, Rama was the favourite, absorbing into his romantic career the exploits of his father, Regem, and his son, Aharhel. One thing that is certainly known regarding this hero is that he was counted among the Hycsos of Egypt, for in the two versions of Manetho's Shepherd Kings he appears in immediate proximity to Apophis, in one case preceding, and, in the other, following that monarch. The reconciliation of the

<sup>26</sup> Joshua x. 41.

<sup>27</sup> Genesis xxxvi. 2, 18.



discrepancy is to be found in the fact that this Archles lived in the reign of Jabez, but, as the latter was on the throne when he was born, his name preceded that of his second cousin, and, as he survived the hero, his name followed that of Archles. Manetho calls his ninth and tenth dynasties Heracleopolitan, but only mentions one name of a Pharaoh, that of Achthoes, who has been sufficiently identified with the Hittite Jachdai. There were two Egyptian cities called Heracleopolis, one surnamed Magna, to the south of Lake Moeris; the other called Parva and Sethrum on the Mediterranean coast near Avaris and Pelusium. Avaris was the Epirus of Homer where the cruel King Echetus cut off men's noses and ears. It marked the western boundary of the Lydian sub-kingdom of Mareshah, while the Arish limited it on the east. At the Arish was Rhinocolura, or the nose-docked, a city in which Diodorus says that Actisanes, whom Strabo calls some Ethiopian, settled the malefactors whose noses he had cut off, trusting that shame of their personal appearance would prevent their return to Egypt. It would appear, therefore, that Aharhel exercised sovereignty over the region in the Sethroitic nome in which his great grandfather, Jachdai, had first established himself, the right of Regem as the eldest son of Jachdai being thus acknowledged. To the west of this domain was the Xoite kingdom founded by Coz, or his son Anub, Aharhel's maternal grandfather. And, in whichever Heracleopolis, the son of Harum made his abode, he was in the immediate vicinity of the family of Ma Resha, represented equally by the Arish in the north-east, and by Lake Moeris in Central Egypt. That there was, therefore, an actual Lydian dynasty of the Heraclidæ is most probable. One would have expected the name of Acharchel to appear in the Armenian lists in connection with Armenac, but Armenian history branches off into the story of the dominant Egyptian line of Paiapis, Meesak and Manavazus.<sup>28</sup> The Irish annals are clearest upon this line. They make the mistake of representing Harum or Heremon as a son of Milesius, who is Ma Reshah, and the husband of Tea, daughter of Lughaidh, who is Lagadah or Laadah, Ma Reshah's father, but these errors do not obscure the actual fact of a connection

<sup>28</sup> Kings of Armenia, 12, 20.

between the Lydian family and that of Harum and Aharhel. They are right, however, in calling the son of Heremon, Irial or Irial Faidh. He is said to have been a learned prince and a prophet who could foretell things to come. He overthrew Orbha and his brothers, who had basely taken away the lives of two of his elder brothers that died without issue. In his reign the land was cleared for cultivation, rivers were opened up, and seven royal palaces built. He gained four great victories; the first was the battle of Ard Inmath at Teabtha, where Stirne, son of Duibh, son of Fomhoir, was slain; the second battle was Teamhuighe, where Eichtghe, the leader of the Fomhoraice, fell; the third was Loch Muighe which witnessed the death of Lugrot, the son of Moghfeibhis; and in the fourth at Cuill Martho he overcame the four sons of Heber. Eithrial, who succeeded Irial, being his son, who cleared more land, wrote history, was remarkable for his valour and military accomplishments, and was killed by Conmaol, is probably, almost certainly, a repetition of Irial.<sup>29</sup>

The Greek story of the historical Hercules is altogether astray when it makes him a descendant of Perseus, as the son of Amphitryon and Alcmena. If that parentage suits any hero worthy the Herculean name it must be Shimon, the Sem Hercules perhaps of the Egyptians, the son of Hadar the Beerothite and Mehetabel the sister of Beriath, in which case Amphitryon will be a corruption of the word Mithra, derived from the name of Matred, Mehetabel's mother, and Electryon, the name of Alcmena's father, will go back to Elgadah the father of Tahath II., Matred's husband. Eurystheus, the son of Sthenelus, to whom Hercules was subject, should be Beriah himself, but Sthenelus, the name of his father, is a Greek transliteration of Othniel or Gothniel of the Elephantine kingdom, whose successor, Seti Menephthah, drove out the family of Shimon. There is one name, however, connected with the story of the infancy of Hercules that does not belong to the time of Shimon, and that is Iphicles, by which his twin brother of mortal parentage is called. When Juno sent two serpents to devour the children, and Iphicles alarmed the household with his cries, the infant Hercules

<sup>29</sup> Keating.

<sup>30</sup> Creuzer, Symbolik: Guigniaut, Religions de l'Antiquité.

took one in each hand and strangled the monsters. This fabulous trait associates him with Krishna, who, when the demon Putana sought to kill the babe with her poisonous breast, drained her of life. Creuzer and Guigniaut have pointed out distinct connections of Hermes and Hercules in mythology, but these are apart from the traditional account of the latter hero. Diodorus, however, states that when Osiris went forth on his warlike expeditions, he left to Isis as her counsellor, Hermes, the wisest and most faithful of his friends, and, as the general of her troops, his relative, Hercules.<sup>31</sup> The two names were associated as Hermeracles, to denote the pillars of stone generally called by that of Hermes. The Latin Mercurius, taken to represent the Greek Hermes, really denoted his son, the Mehercules, invoked in Roman oaths, whose name became Mehercules or Mercury, for the initial Me is the honorific particle, meaning honourable and sublime. Mehercul answers also to the Chaldean Nergal, and explains such names as the Palestinian Maralah or Margalah, the Caucasian Marul, Mergul, and Mingrelia, and the Ligurian Merula. In the Synchronous History of Assyria and Babylonia the names of father and son are combined to form the geographical term Arman-Agarsal.<sup>32</sup> Elsewhere Agarsal appears alone or with Istar, as in Car-Istar-Agarsal. The early dates of these names, and the mention of Bit Nergal in the inscriptions of Rim-Agu and Sin Idinna, indicate that Aharhel exercised sovereignty in Babylonia, but the links that should associate him with Harum as Naram Sin and Rim Agu have not yet come to light. There is a Kurigalzu, who may represent him, but he calls himself the son of Burna-Buryas which Aharhel can hardly have been. His worship of Bel and Merodach is inconsistent with the prophetic character claimed for him in the Irish annals. Yet he was King of Sumir and Akkad and of the four races.<sup>33</sup> After him a break occurs in Babylonian history. Ctesias places him early among his Assyrian Kings as Aralius, the son of Arius. In Persian history he is supplanted by Saul or Zaul, the son of Saum, the son of Nariman, which Nariman is Naram-Sin, and

<sup>31</sup> Diod. Sic. i. 1, 9.

<sup>32</sup> Records of the Past, iii. 30.

<sup>33</sup> Records of the Past, v. 84.

the same as the Persian Aramin, brother of Kai Kous and Arish. The story of Aharhel receives some light from Lydian tradition which mentions the dynasty of the Heraclidae, taken in connection with the Greek account of the historical Heraclidae, who reconquered Peloponnesus.

According to Herodotus the first Heraclid monarch of Lydia was Agron, son of Ninus, of Belus, of Alcaeus, of Hercules.<sup>34</sup> This is confusion worse confounded, for the Assyrian Ninus and Belus belong to the Ethnanites, and the mythic Alcaeus is made Hercules' grandfather. Yet Agron is a name of much importance, for it introduces an Aryan or Japhetic element into Hittite history. Agron is the same word as the Hebrew Ekron, denoting the city of the Philistines named after Eker or Geker, who also gave his name to Acrabbi or Gecrabbi. Hence the Memphite Necherophis of Manetho, and Uchoreus, of Diodorus, the Athenian Cecrops, the Lydian Agron, and Indian Sugriva, are this ancient Eker, father of the Carians, known also as Agrius, Car, Carus, Carnus, and Caranus. Already his family has appeared in connection with the Cozites as borrowing from them the deity Baal Zebub, who, as the god of flies, was also worshipped in Cyrene named after Ekron, and in the Grecian Elis and Epirus, each of which possessed a river Acheron."<sup>35</sup> Eker himself was a generation older than Chedorlaomer, and was thus the contemporary of Abram's early years. No history gives a complete record of his family, but that family is well identified with the Buzites, to whom Barachel, the father of Elihu, Job's friend, belonged.<sup>36</sup> He was of the kindred of Ram, for Ram was the father of Maaz, Jamin, and Eker, and the son of the ancestral Jerachmeel.<sup>37</sup> Nine generations from Eker are given in the Kenite record, the chief names in which are Buz the first and Abihail or Abichail the eighth, who is the father of Michael, Meshullam, Sheba, Jorai, Jachan, Zia and Heber.<sup>38</sup> Wherever in ancient geographical nomenclature Geker, Buz, and Abichail are found, there also Acharchel appears, and the

<sup>34</sup> Herodot. i. 7.

<sup>35</sup> Bryant, *Authenticity of the Scriptures*: Pausanias.

<sup>36</sup> Job xxxii. 2.

<sup>37</sup> 1 Chron. ii. 25.

<sup>38</sup> 1 Chron. v. 13.

connected Harum. It is evident, therefore, that Acharchel must have married into the Carian line that furnished the Caphtorim of Jabez with their men of war, but the point in the genealogy at which this union took place is not intimated. Hermon or Arimus was a Lydian king, but Greek and Indian traditions concur in giving him a daughter of Anub for a wife, and she seems to have been the mother of Acharchel. That hero must himself have espoused a Carian maiden, doubtless through his mother's influence, for she was of Japhetic descent and belonged to the kindred of Ram in the line of Jamin. Among the many consorts given to Hercules the most important is the mother of Hyllus, for that prince was the leader of the Heraclidae. The common report is that Deianira, the daughter of Ceneus of Calydon, was his mother, but Apollonius of Rhodes mentions another Hyllus, son of Hercules, whose mother was Melite, the daughter of Ægeus. But Hercules also married Megara, daughter of Creon, King of Thebes, whom he afterwards gave to Iolaus, the son of his brother Iphicles. Hyllus again married Iole, the daughter of Eurytus. Iphicles was no brother of Acharchel, but a Buzite, the Abichail whose seven sons close the Kenite genealogy, and no such name as Iolaus occurs among his sons. There is, however, a Joel, answering to Iolaus and Hyllus, whose posterity dwelt with the Buzites in Gilead, according to the Kenite record, and he must be the son of Acharchel. If Acharchel was the brother-in-law of Abichail or Iphicles, his wife was a daughter of Churi. No such name as Ceneus occurs in the genealogies, but his Calydon is given in the name Gilead, and Michael furnishes a Megara. What tradition disguises, geographical nomenclature furnishes, uniting Byzantium, whose founder was Byzas, with Chalcedon as colonies of Megara, for Chalcedon is Gilead with the accentuated *ayin* as Gilgad.

In Lydian history the two families of the Heraclidae and the Mermnadae are represented as in opposition. The latter is the same as the Myrmidon family of Aegina and Thessaly, represented in the Kenite record by the Beerothite line of Saul, Hadar, and Shimon. So in the story of the Heraclidae proper there is opposition from the family of Tisamenus, which has been identified with that of Shimon. This contest was waged in

Egypt chiefly, for it was that in which Thebes finally fell into the hands of the Epigoni, with whom Adrastus or Hadar was associated. Creon, as King of Thebes, which bore the name of Calydnus from an ancient monarch, namely Gilead, must have been the author of that part of the hundred-gated city called Karnak, and a joint ruler with the Ammono Hittite King. The Ekronite Praetorian guards do indeed appear to have held sway during the troublous times following the death of Jabez, but Acharchel was, in all probability, not alive at that time. The names of Iphicles, Megara, and Calydon, associated with that of Hercules are simply indications that he married into the Carian or Ekronite line in which these names appear, and do not fix the epoch of his marriage. But tradition places Hercules under Eurystheus the son of Sthenelus. Othniel or Gothniel, who is this Sthenelus, had no such son, but his brother, Seraiah, had a grandson, Harash or Charash, who gave his name to Harosheth, supposed to have lain to the west of Hazor and Kadesh in northern Galilee, but whose earliest memorial was probably Korusko on the confines of Nubia. This Harash was the contemporary of the first Amenhotop or Meonothai, who, as Menoecius, is wrongly made the father of Creon in Greek story, and was, therefore, in the same generation with Ziph the grandson of Jabez. If he, as Harosheth, be the Eurystheus of the Greeks, it is evident that an important part of Egyptian history has yet to be told pertaining to the troublous period after the death of Jabez. Eurystheus persecuted the children of Hercules, and was killed with his five sons by Hyllus. This must have taken place in Egypt, and soon afterwards the Heraclidae, as part of Caphtorim, must have been expelled along with the Ekronite Philistines. While some of the latter took possession of Ekron, the main body seems to have passed into Gilead and Bashan, where the Heraclid line of Joel also established itself. It is said of the Buzites that "they dwelt in Gilead in Bashan and in her towns, and in all the suburbs of Sharon upon their borders," or "upon their exodus."<sup>39</sup> They must, therefore, have occupied two distinct regions; the land of Gilead, and all the sea coast north of Philistia up to the region

<sup>39</sup> 1 Chron. v. 16.

of the Dorians and Achæans. With the former division the Heraclidae made common cause, extending their joint dominion from Aroer in the south of Moab to the Euphrates. What country the Heraclidae sought to regain is undetermined, but, as their ancestor Sargon was the first Akkadian king, it was probably his ancient domain in Babylonia, over which the Beerothite Ismidagan or Shemidag ruled, towards which their efforts were directed. It is evident, however, that the invasion of that region took place neither in the time of the Heraclid Hyllus nor in that of the so-called Argive Tisamenus, for Joel and Shimon seem to have found their graves in Egypt. Orestes, who is called the father of Tisamenus, is apparently the same person as Eurystheus, so that the families of Seraiah and Beeroth must have united in Shimon through his marriage with a daughter of Harash, as well as with the widow of Ishi. It must be left to the Assyriologists to show if any of the posterity of Acharchel sat on a Babylonian throne.

It only remains to mention the Sumerian line which was not Hittite but Celtic, but the relations of which with the Hittites were of the most intimate nature. The oldest king of this family seems to be the one called by the Babylonian Nabonidus, who preserved one of his inscriptions, *Saga Saltiyas*.<sup>40</sup> He is probably Gilead the brother of Moleketh. His inscription was found by the later Babylonian at Bit Ulmas, which commemorates Ulam, his grandson. His connection with the Zerethites is shown by his restoration of temples "which were from the time of Zabu in ancient days." After him should come his son Peresh, who may be Burna Buryas, although this monarch is generally placed after Ulam-Buryas, and the initial Burna is hard to account for. But Ulam-Buryas is certainly Ulam the son of Peresh, and father of Bedan.<sup>41</sup> The time of Gilead is well determined by his sister Moleketh, the wife of Samlah, but his predecessors of the line of Zimran must have been in alliance with the Amalekites and Zerethites some generations before, as the Midianites were the great enemies of Hadad, the son of Bedad. The Kenite record of this family ceases with Bedan,

<sup>40</sup> Records of the Past, v. 80.

<sup>41</sup> Records of the Past, 82, 29; 1 Chron. vii. 17.



and does not furnish the intermediate links between Gilead and Zimran. Manasseh the son of Joseph appears to have married into the line of Abraham and Keturah, for Zimrite nomenclature reigns among his immediate descendants. Mirkhond says that the mother of Gurshasf, the brother or son of Zaub; was a daughter of the Israelite Benjamin.<sup>42</sup> The only daughter of that patriarch mentioned in Scripture is Maachah, who is made the wife of Machir, the son of Manasseh.<sup>43</sup> Zaub and Gurshasf look very like Joab the Kenezite and his son Charash, for the Persian delights in final labials which are no part of the original words. There is no reconciling the two statements, but Benjamin, doubtless, had other daughters than the one whom Machir married. To follow the fortunes of Hittites and Zimrites on the banks of the Tigris and Euphrates would be a long, arduous, and prosaic task, for the golden age of common song and story among the nations came to an end when the Pharaohs drove the poets out of the land in which the Kenite scribes collected the genealogies of the mighty dead; and history henceforth became the story of dispersion.

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<sup>42</sup> Mirkhond, 205.

<sup>43</sup> 1 Chron. vii. 16; Genesis xli. 21.

# CHAPTER XIV.

## THE HITTITES IN PALESTINE AND THE NEIGHBOURING COUNTRIES BEFORE THE RISE OF THE ASSYRIAN EMPIRE.

DURING the time that Jahdai and his descendants reigned in Egypt, Canaan became almost altogether Hittite. The Horite Phcenicians kept the northern Mediterranean coast, and, to the south of them, Japhetic tribes, known later as Achaeans, Dorians and Pelasgians, held the shore down to Gaza. Then came a debatable land from Gaza to Pelusium, known as the coast of the Cherethites, not to be distinguished from the Geshurites who were of old the inhabitants of the land, for Jesher belonged to the junior division of the Zerethite nation. It was a debatable land, as the Hopherite Gezrites were there with a western Gedor, near the waters of Gaza, and the Peltite or Maachathite branch of the Jachdaïtes, with Beth Palet and Madmannah, and the family of MaReshah, with the Arish and Beth Tappuah, called after a son of Hebron. All of these were Hittites. East of these tribes towards Kerak in Moab extended the Amalekites of Temeni, who under Jobab and Husham ruled in Gebalene, until the Rechabite Hamathites, that, under Beerî, Esau's father-in-law, came into notice, in the third generation sent forth the warrior Hadad to overthrow their authority, and wrest from their hands the mineral treasures of the Sinaitic peninsula. Hebron, that ancient city, built seven years before the Egyptian Zoan, saw many changes. At first it was an Amorite foundation, and bore in the time of Abraham the name of Mamre. We are not told what it was called when Ephron the Zocharite dwelt there, nor do we know how long he remained in occupation of it. During the time of Zerethite supremacy in Southern Palestine, while Baalhanan was on the throne of Gebalene, it was taken possession of by Arba the Geshurite and called Kirjath Arba. At what point of time the posterity of MaReshah entered upon its occupation is hard to decide. If it was after the overthrow of the

Zerethites, they can have possessed it for but a short time, for the Amorites drove the Hittites northward not long before the exodus of Israel, and when Joshua entered Canaan it was in the hands of the Amorite king, Hoham. But the descendants of Arba dwelt near at hand in the plains of Hebron, and fell before the arms of the children of Judah.<sup>1</sup> It is probable that the men of MaReshah, or Rosh, changed the name of the city to Hebron at an earlier period, and that the old name was restored by Israel, whose friends the lords of Rosh had been in Egypt, for Hebron was the son of MaReshah and viceroy of the great Aahpeti. Round about it were memorials of the Rosh in Tappuah, Maon and Beth-Zur, indicating the fact that settlements of the family had been extensively planted in southern Palestine.

One Canaanitic city is invested with the mysterious, the city of Jerusalem. It is reported by the orientals that the Persian Feridun built the city in the year 1729, B.C., which, according to the Hebrew Scriptures, would be shortly before the death of Isaac.<sup>2</sup> Feridun is probably the same person as the Indian Duryodhana, or Ardon, the son of Hur and Jerigoth, and it is very likely that he occupied himself in adding to a city esteemed sacred, and which afterwards fell to the descendants of his elder brother Jeshur. But there is evidence that the royal line of Jerusalem, or Salem, continued to reign until the time of Israel's conquest. Melchizedek, who was king and priest in the days of Abraham, is called by Cedrenus and others the son of Sidos, but he is also said to have been a son of Heracles and Astaroth.<sup>3</sup> The Jebusites, to whose race he belonged, have no eponym given them, but, from their position in the generations of the sons of Noah, they appear to have been the descendants of the first historical son of Sidon. When Joshua entered Canaan, the Amorite king of Jerusalem was Adoni Zedek, whose name replaces Melchi, the king, by Adoni, the lord, and has Zedek in common with that of the ancient priest monarch.<sup>4</sup> As he is called an Amorite, his connection with the Sidonian, or Horite, line is established, thus

<sup>1</sup> Joshua x. 3; xiv. 15.

<sup>2</sup> Dabistan, i. 50.

<sup>3</sup> Baring-Gould, *Legends of Old Testament Characters*; Cedrenus.

<sup>4</sup> Gen. xiv. 18; Joshua x. 1.

confirming the Sidonian ancestry of Melchizedek, which is also vouched for by the name of God employed by that king in blessing Abram, for Elioun, the Highest, is the name of the chief divinity in Sanchoniatho's Phœnician History.<sup>5</sup> But there is a later king, who is not, indeed, called the king of Jerusalem, but who was brought there to die after his thumbs and great toes had been cut off, a just recompense for thus mutilating seventy kings that gathered their food under his table; and his name is Adoni Bezek.<sup>6</sup> There seem to have been two places called Bezek, the one in Samaria and the other south of Jerusalem.<sup>7</sup> In the latter place the men of Judah and Simeon overcame Adoni Bezek, and the Canaanites and Perizzites that accompanied him. Their bringing the captive king to Jerusalem suggests that he was formerly ruler over that city, for it was not the practice of the Israelites to bring their royal prisoners to any central locality to suffer death. If he was such, the poetic justice would be complete. The Jebusites retained possession of the citadel of Jerusalem till the time of David, who drove them out with hard fighting. Already their taunt has been referred to, and the Pisechim and Giverim, whom they challenged David to drive out, have been explained to be worshippers of heathen deities rather than the lame and the blind, whom the king of Israel could have no reason for hating. With the prefix of the article *ha* the Pisechim give a plural form of Paseach as Hubisega, a great god of the Akkadians. Paseach means the lame or limping, and this word, by a change common in the Semitic languages, such as the Chaldee and Arabic as compared with the Hebrew, became Pateach. He was thus the deformed Pthah, the Vulcan of Memphis, whose images Cambyzes derided and which Herodotus likened to the Pataeci, pigmy bow-legged figures placed on the prows of Phœnician ships. Sir Gardner Wilkinson has collected many etymologies given by Bochart and others for the word Pataeci, but none of the etymologists seem to have dreamt of deriving the *t* form from one in *s*.<sup>8</sup> Yet the learned Egyptologist allows that the deformed figure

<sup>5</sup> Cumberland's Sanchoniatho.

<sup>6</sup> Judges i. 7.

<sup>7</sup> Judges i. 7; 1 Sam. xi. 8; Kitto's Bible Atlas.

<sup>8</sup> Rawlinson's Herodotus, bk. iii. 37, note.

of Pthah gave rise to the story of the lameness of the Greek Hephaestus, who, like Pthah, was Vulcan, the god of fire. The deformed mannikin became to the Greeks a kind of missing link, so that his name as Pithecus was given to the ape. Pithecus also and Pataecion equally denoted a trickster. When the Egyptians refer to the family, or the foundation of Paseach at Thapsacus or Khupuscia, they call it Patasu; and the Greeks termed the abode of the Paseachites in Mysia Pedasus. The Hebrew Paseach, therefore, is the Egyptian Pthah, the Phœnician Pataecus, and the Greek Pithecus, while, with the article, Hapisech is the Akkadian Hubisega, and the Greek Hephaestus, the limping fire god. How did he find his way into Jerusalem and become a chief divinity of the Jebusites? It must have been at a time when the family of Beth Rapha, or Hammurabi, the brother of Paseach, was powerful in the land, and that was when Samlah was king of Gebalene. Then the Jebusites, who in the time of Isaac must still have professed the true faith, for Rebekah went to Jerusalem to enquire of the Lord concerning the children that she was to bear, having abandoned the worship of the Most High God, adopted that of Hapisech and the Giverim that probably represent the Cabiri, who were the attendants of Pthah.<sup>9</sup> The word Bezek, save in sound, is quite different from Paseach, but its meaning, lightning, is more dignified than the limper, and would not be inappropriate to a fire god. It is, therefore, possible that Bezek was a complimentary appellation of Vulcan, retaining at the same time a sound generally resembling that of the Hittite deity's name. Hephaestus and the Cabiri might well be hated of David's soul.

Pthah was adored at Memphis, where the Hycsos ruled before Thebes rose to fame, and where the Praetorian guards of the line of Eker had a quarter of their own.<sup>10</sup> That quarter bore the name Sakkara, which now denotes the Memphite necropolis. The Sakkarans were the men of Gekron, or Geker, whose ancestor was known to the Greeks as Cecrops, to the Indians as Sugriva. Now Pthah bore the epithet Sokari, which came to Paseach through an alliance with the Sakkarans. This is further vouched for by

<sup>9</sup> Gen. xxv. 22; Herodot. iii. 37.

<sup>10</sup> Rawlinson's Herodotus, bk. ii. 152, Sir G. W.'s note 5.

the Indian story of the young Brahman Visakha. He wandered one day into the beautiful garden grounds of the Naga Susravas, and by the side of a lake which adorned them, saw two fair young women eating, in the midst of the greatest profusion of fruit, the tender tops and grains of the grasses that grew on the banks. To them he respectfully offered ground rice and water, of which they partook, referring him to their father for an explanation of their conduct. Visakha sought the Naga and learned that he and his people were under the sway of certain fasting Brahmans, who, so long as they abstained from eating new rice, had the power to hinder others from touching the abundant produce of the fields and orchards, which they could no more partake of "than a dead man could enjoy the water of a river." Visakha found out the guardian Brahmatchari, with a single tuft of hair on the top of his head, and, after much waiting, managed to smuggle some new rice into the vessel in which he was cooking his dinner. At once the embargo was taken off the fruitful grounds, and, as a reward, Susravas gave his daughter Chandralekha in marriage to his deliverer. But the king of Cashmere, Nara, son of Vibhichana and grandson of Ravana, who was also called Kinnara, was in love with Chandralekha, and sought to take her from her husband. Unable to withstand the king, Visakha fled with his wife to the protection of his father-in-law. Susravas, rising in his might, burst as a storm upon Nara, involving him and his Kinnaras in utter destruction, while his sister Ramani, arriving too late to help her brother, buried the villages of the impious monarch under a shower of stones.<sup>11</sup> This remarkable story points to a change of creed, introduced by Paseach as Visakha, and to his alliance with the family of Eker, set forth by Susravas. The connection of Nara with Ravana and the Kinnaras seems to make him of the Rapha family of Abiezer, who married the Kenezzite Hathath. Pthah Sokari has often been compared with the Indian Budha Sukra; they are the same person.<sup>12</sup> The Sanscrit tradition is as confused as the Greek story of the Dardanians, but it contains all the elements. Tara, the wife of Brihaspati, was carried off by Soma, and to them was born Budha. The son of

<sup>11</sup> Raja Tarangini, L. i. sl. 204, seq.

<sup>12</sup> Guigniaut, Pococke, etc.

Budha and Ila, the daughter of Manu, who was also his son Sudyumna, was Pururavas. This Pururavas has been thoroughly identified with Rapha the brother of Paseach, but the Sanscrit writings still further confuse the genealogy by making Vasishta, or Ishhod, of Rapha's family, the father of Sukra and of an Anagha, who occupies an important place in the line of Paseach.<sup>13</sup> In Greek mythology Paseach is Bias, the brother of Melampus. It was the wish of Bias to marry Pero, daughter of Neleus, that led Melampus to undertake the expedition to Phylace, to bring back from thence the cows that had anciently belonged to Tyro, the mother of Neleus, which Iphiclus kept. The brothers are said to have shared the throne of Argos and Mycenae with Acrisius the son of Abas, but, as Rapha was the contemporary of Regem, or Sargon of Agade, it is evident that tradition has imputed to the founders of the Rephaim and Paseachite families that which was true only of their descendants.

The contradictions of Greek tradition are well illustrated in the story of Bias. He is called the son of Amythaon, who was the brother of Pelias and Neleus, but, while he marries Pero, the daughter of Neleus, Pelias marries his daughter Anaxibia. The name Anaxabia, however, brings light into the Paseachite genealogy, although the Kenites did not preserve it in that form. In early Egyptian history there appears among prophetic and priestly names that of Anxhapis. It is the name of a man, not of a woman as is Anaxibia. Anxhapis was the son of Imhotep, a person of note, celebrated in the Festal Dirge of the Egyptians.

"I have heard the words of Imhotep and Hartatef.

It is said in their sayings;

After all what is prosperity?

Their fenced walls are dilapidated.

Their houses are as that which has never existed,

No man comes from thence.

Who tells of their sayings,

Who tells of their affairs,

Who encourages our hearts.

Ye go

to the place whence they return not.'

<sup>13</sup> Muir, Sanscrit Texts.

<sup>14</sup> Records of the Past, iv. 117.



Imhotep was the son of Pthah, so that he comes between Anxhapis and Paseach, or Bias, called the father of Anaxibia. There was another writer among the Egyptians called Pthah Hotep, who compiled a book of Moral Precepts in the reign of Assa Tatkara of the fifth dynasty.<sup>15</sup> His name shows that the family of Pthah was associated by the Egyptians with ethical compositions. In Eratosthenes' table of Upper Egyptian kings, one called Choma Ephta follows Meres Philosophus, and is succeeded by Anchunius Ochy; and, lower down, after Maris, who seems to be a repetition of Meres, comes Siphoas Hermes. Cicero calls the Egyptian Vulcan not Pthah but Opas, and Pliny says that the son of Vulcan was Æthiops.<sup>16</sup> Bryant connects these names with the city on the Tigris called Opis, and Sir Henry Rawlinson, recognizing the site of that city on the Phycus, a tributary of the Tigris, derives the word Phycus from the Assyrian Hupuska.<sup>17</sup> The island of Rhodes was called Ophiussa; it contained a Phycus portus, and Phycus of Caria was under its jurisdiction. The Opici inhabited Vescia in Campania, and the neighbouring island Pithecusa was famous for its mountain, Epopeus. According to Macrobius, Cecrops was the first to introduce the worship of Opis into Greece.<sup>18</sup> For once Bryant has found the truth in his laboured etymologizing. He connects with these names the place called Oboth, which was a stage in the wanderings of Israel some distance to the south-east of the Dead Sea, on the borders of the two Arabias, Petraea and Felix.<sup>19</sup> This is where Ptolemy places the Ausitae, and the prophet Jeremiah represents the Edomites as dwelling in the land of Uz.<sup>20</sup> The name of Uz, son of Aram, has led many Biblical critics to look for the home of Job in the Hauran east of Bashan, but there was another Uz, the son of Dishan the Horite, who gave his name to the country east of Mount Hor, or the Idumean range.<sup>21</sup> Oboth is a compound of the word Ob, denoting first a bottle, but, secondarily and chiefly,

<sup>15</sup> Lenormant, *Manual*, i. 209.

<sup>16</sup> Cicero, *De Natura Deorum*, iii. 22; Pliny, *H.N.* vi. 35.

<sup>17</sup> Bryant, *Analysis of Mythology*, ii. 203; Rawlinson's *Herodotus*, bk. i. 189, note 8.

<sup>18</sup> Macrobius, *Saturnalia*, i. 10.

<sup>19</sup> *Analysis*, ii. 215; *Numbers* xxxiv. 43.

<sup>20</sup> *Lamentations* iv. 21.

<sup>21</sup> *Gen.* xxxvi. 28.

a soothsayer, magician, necromancer, one that has a familiar spirit. It is the root also of the name Job, from which it differs only in Hebrew by the insertion of the letter *yod*. When Elihu, the son of Barachel the Buzite, said he was ready to burst like new bottles, or *oboth*, he may have been in all seriousness making a play upon the name of the afflicted Job whom he pretended to answer. Bryant has not associated the patriarch with the name Oboth, but he has rightly shown the signification of that name to be python, daemon, and has indicated the divine enactments forbidding the Israelites to have recourse to Ob, and the fact that the witch of Endor was an Ob, or Pythoness. The name is of frequent occurrence in the Old Testament. Few things could be more unexpected than the relationship of the Vulcan of many lands with the patriarch Job. The tradition which, taken from the Syriac, is appended to the Septuagint version of the Book of Job, identifies him with Jobab, the son of Zerah of Bozrah, and this mischievous piece of fable has had the effect of obscuring the whole history of the kings that reigned in Edom, and of turning the pious Hittite sage into an Edomite. It is, however, interesting to find that the Seventy translated the name of Job's third daughter, Kerenhappuch, by Amalthaias-keras, or the Horn of Amalthaea, which is the same as the Cornucopiae of the Latins, a word that, in form if not in signification, more perfectly renders the original. This horn of plenty was given by Jupiter to the nymph Adrastea, when he had broken it from the head of the goat Amalthaea which had suckled him, and filled it with a profusion of good things. The name Amalthaea belongs to Mylitta, or Moleketh, but it seems to have become in some way the property of the line of Paseach, for it denotes a Sibyl of Cyne in Asia Minor, who was also called Demophile and Herophile, and who by her own account came from "a country sacred to the mighty Ops."<sup>22</sup> Another Sibyl was Demo, who belonged to Cumae, a city of the Opici in Campania; and another, Sabbe, whom the Hebrews beyond Philistia say was the daughter of Berosus and Erymanthe.<sup>23</sup> There was also a Samian Sibyl, and a Phrygian, who prophesied at Ancyra. Cyne, Cumae, and Samos

<sup>22</sup> Pausanias.

<sup>23</sup> Pausanias.

were all named after Shema, or Shemaiah, a member of the family of Paseach. Trading on the reputation of Job as a prophet, his descendants, when they fell away into idolatry, pretended to have inherited his spirit, and so disgraced the name of their ancestor that it came to be synonymous with necromancy, just as that of his great father Paseach has descended, through the Phoenician Pataeci, to the modern fetish. The Hapisechim of Jerusalem were thus Obim, or necromancers.

In Sanscrit tradition Job is known as Kapi or Kavi who is united with Paseach, as Puskarin, and with the Sankritis who represent Sukra or Eker.<sup>24</sup> Through the alliance of the Kavyas with the latter family they became Brahmans of Kshattriya race. These Kavyas or Kavis were men of great wisdom, priests and composers of hymns, and the name Kavi denotes a poet inspired by divinity. The Mahabharata contains a remarkable story in which Kavi figures as the father of Sukra Usana, head of the Asuras. The Suras under Brihaspati, son of Angiras, fought with the Asuras, but with the disadvantage that, while Kavi could resuscitate his slain, Brihaspati could not. Therefore the Suras sent Katcha, the eldest son of Brihaspati, to Sukra, son of Kavi, to learn his secret. Katcha was well received by the son of Kavi and won the affection of his daughter, Devayani, but the Danavas, who hated Brihaspati and feared lest Katcha should acquire the wisdom of Sukra, killed him and threw him to the jackals. Sukra, at the request of his daughter, restored him to life, but a second time the Danavas put him to death, and, cutting his body into pieces, threw them into the sea. Once more the Kavi revived Katcha. The third time, however, the Danavas made away with the Sura prince by burning his body to ashes and making Sukra drink the beverage into which they threw them. Then Katcha, when revived by Sukra's magic, answered the sage from the recesses of his own person. There was no way to restore the son of Brihaspati to the world but by the sacrifice of himself. Sukra made this sacrifice, and Katcha came forth from the rent body of his teacher, a being of celestial beauty and endowed with all the dead sage's knowledge. Katcha had learned his lesson well, and, at once forgetting the hostile

<sup>24</sup> Muir, Sanscrit Texts.

mission on which he had come, in gratitude for Sukra's self-devotion, restored the son of Kavi to life and honour.<sup>25</sup> The story is apparently full of contradictions, but its important feature is the placing of Kavi in the same relation as Budha towards Sukra or the Brahmanical family of Eker. In the legends of the first Budha, the son of Pururavas called Ayus seems to take the place of Kavi. As a Hittite word, Job is the Basque *auha*, the mouth, but the commoner form is *ao* or *aho*, and the Iroquois is *osa*, but in Yenisian, which is Siberian Iroquois, the word for mouth is *hobii*, *choboi*, and *hohui*. It is remarkable that the Latin *os* and Iroquois *osa* should be found to designate the same member.

Job is said to have been the greatest of all the men of the East, a statement that at once lifts him out of obscurity and demands his recognition among the princes of the time of Jabez.<sup>26</sup> His father, Paseach, was the contemporary of Regem, whose widow was married by his brother Rapha. If Regem's reign came to an end at the same time as that of his father, Jachdai, Jabez would be on the throne during Paseach's lifetime. Paseach himself was, in all probability, a worshipper of the true God, for as the first Budha he seems to have set that example of peacefulness which Gautama or Siddharta followed in the sixth century before Christ. He belongs, therefore, to the same category as the later Saul of Rehoboth, but whether like him he was influenced by the practice of Jabez and his prime minister Joseph, or by the teaching of some true king of Salem, the city with which his name was afterwards associated, cannot yet be decided. The honour which Pthah received in Egypt must have originated in Hycsos' days, at the time when his brother Rapha adopted the abominations of Baal Peor and allied himself with Bela's descendants, the Kenezites of the Elephantine kingdom. The story of Visakha in the Raja Tarangini represents him in a figurative way as a missionary to the Japhetic Ekronites, who were the guardians of the throne of the Amenemes. In Irish history he is known as Fiachadh, a name somewhat resembling the Greek He Phaestus, but his son Job is passed over, and

<sup>25</sup> Mahabharata, Adhiparva.

<sup>26</sup> Job i. 3.

Aongus is made his successor.<sup>27</sup> Fiachadh is improperly made a descendant of Irial, and his father is called Smiorgioll, a name which recalls the Simurgh of the Persians. When Buddhism was revived in India in the sixth century, B.C., it was invested with the historical incidents that pertained to the original Budha, Pthah, or Paseach. Among the ancestors of Buddha were ranked Chetiya, Upachara, and Muchala, who represent Vasishtha, Apsaras, and the father of the Tritsus, in Brahmanical tradition. But their ancestor Eshton, of the Kenite list, who is the father of Paseach, is the same person as Sudhodana, the father of Buddha.<sup>28</sup> As in the story of Visakha the great enemy was Nara, so in that of Buddha the demon Mara strives to destroy the sage. There seems to have been a revival of Buddhism in the west as well as in the east, preceding that of Gautama Buddha by fifty years or more. Three names that are well authenticated as those of philosophers, who flourished between the middle of the seventh and the end of the sixth century, B.C., are associated with statements that belong properly to the original teacher whose names under different disguises they bore.<sup>29</sup> One of these is Bias of Priene, whose name is identical with that of the brother of Melampus. He was a just judge and reputed the chief of the seven sages. Another is Pittacus, of Mytilene, in Lesbos, who overthrew Melanchrus, the tyrant of that island, and gained a victory by stratagem over the Athenian commander Phrynon, whom he caught in a net. Alcaeus, the poet, with whom he fought against Melanchrus, afterwards turned against him, reviling his quondam friend as *physcon*, the fat and *sarapous*, the splay-footed. But the chief name is that of Pythagoras. Already he has appeared in connection with Hittite history as the owner of the slave Zamolxis, and as the son of Mnesarchus, two names that set forth Samlah of Masrekah. He was a native of Samos, and his daughter Damo, who inherited her father's wisdom, recalls Demo the Sibyl of Cūmae. What is more startling is the statement of Diogenes Laertius that Pythagoras carried geometry to

<sup>27</sup> Keating.

<sup>28</sup> Hardy's Manual.

<sup>29</sup> Diogenes Laertius.

perfection after Moeris had discovered the elements of the science ; for it has been indicated that Eratosthenes places Choma Ephtha after Meres Philosophus. His sayings were regarded as the oracles of God. He prohibited the taking away of life, offered unbloody sacrifices, and taught the doctrine of metempsychosis, in all of which respects he resembled Buddha.

The traditions of the Huron-Iroquois tribes are not numerous, but they shed some light upon the history of Paseach and his son Job. According to Charlevoix the primitive Huron divinity was a woman, Atahentsik, who, being thrown from the sky, was received on the back of a turtle. Her grandchildren, the sons of her nameless daughter, were Jouskeka and Thawitsaron. Jouskeka killed his brother and received from his grandmother the government of the world.<sup>30</sup> This Jouskeka, or Jouskeha as he is sometimes called, is as near as the Hurons can come to Paseach or Hubisega, as they are destitute of labials. They call themselves Yendots or Wyandotts, which is the same word as the Basque *yende*, meaning people, although the Basque lexicographers derive it from the Latin *gens*.<sup>31</sup> The Achashtarite origin of the Hurons is well vouched for by the name Ahatsistari, the fearless man, which is almost hereditary in the line of Huron chiefs.<sup>32</sup> They also adore the chief person in the junior Achashtarite line, namely, Ma Reshah, the namer of the Arish, whom they call Areskouï and recognize as the god of war. But the good genius of the Hurons is the evil one of the Iroquois, who term him Tawiskano, Tawiscara, Saiewiskerat, and also Tehotennhiaron.<sup>33</sup> Tawiscara is the Puskara of the Sanscrit traditions. He persistently opposed the work of Tharonhiawakon, the holder of the heavens, who represents Beth Zur, the namer of Saravene, and the Zervan or Zerouane of Persian story. This Beth Zur was of the line of Ma Reshah, the Iroquois Agreskouï, from whom, no doubt, came the much disputed name, Iroquois, which is just the word meaning man, variously set forth according to the different dialects as *onkwe*, *lukwe*, *rokwe*. As Tharonhiawakon he was

<sup>30</sup> Histoire de la Nouvelle France, vi. 65.

<sup>31</sup> Peter Dooyentate Clarke, Wyandotts and other Indian tribes of North America.

<sup>32</sup> Lemoine, Historical Notes on the Environs of Quebec, 9, 17, 19.

<sup>33</sup> The last named, Tehotennhiaron, is really a different person, but the lapse of ages has confounded him with Wisk.

the maker of the lakes, rivers, and streams, and these, for the benefit of mankind, he made without impediment of any kind, but the mischievous Tawiscara, a veritable Puck, destroyed his brother's work by placing rocks in the water, creating falls and rapids that hindered all progress. Tharonhiawakon found him out in his evil deeds, and a conflict took place in which he was victorious, for the unhappy Tawiscara had only a blade of grass to defend himself with, while the river-maker fought with a stag's horn. From the blood that issued from the wounds of Tawiscara, *kannhia* or flint was formed, and from this metamorphosis he received the name of Tehotennhiaron, the letters *nnhia* standing for *kannhia*. These flints became the Mohawk tribe whose name is Kanienke.<sup>84</sup> It is evident, therefore, that this tradition, which makes Tawiscara an evil genius, was not originally a Mohawk one. The Mohawk dialect is most nearly related to the Huron. The Buddha or Quetzalcoatl of the Iroquois was not Tawiscara, however, but Hiawatha. He appeared mysteriously in the realm of Atotarho, King of the Onondagas, a warrior and a tyrant. Nothing is said of his family, save that Atotarho had put some of them to death. According to one account, the daughter of Hiawatha met her death through a scheme of the Onondaga king, but another states that she was killed by an enormous bird that crushed her to atoms. This great bird, at the sight of which Hiawatha warned his daughter to prepare for her coming doom, is now well known, for it is no other than the Harpy, the Stymphalis, the Simurgh, the vulture Lubad, the man-eater of Gwenddoleu; but the Iroquois chronicler errs in connecting it with Atotarho. Hiawatha had endeavoured to get the Onondagas to consent to a great scheme of universal brotherhood, involving the total abolition of warfare, but his assemblies were always dispersed by the sudden apparition of the terrible Atotarho. After the death of his daughter, the peace-loving chief sailed in his white canoe to the land of the Caniengas or Mohawks, and there succeeded in gaining over Dekanawidah, who is supposed not to have been a genuine Canienga. Hiawatha was adopted into the Canienga tribe, and was ever afterwards recognized as its representative. Then Odatsehte of the Oneidas

<sup>84</sup> Ouq, *Lexique de la langue Iroquoise*, 180.



joined the league, and the three chiefs waited upon Atotarho, but he still refused to have anything to do with the bond of peace. The Cayugas were next sought out, and their leader, Akahenyonk, entered the league. Atotarho could no longer withstand the pressure brought to bear upon him, and, as a chief place was given to him in the confederacy, he became as eager to extend its influence as he had formerly been to oppose it. By his means the powerful Senecas, or more properly Sonontowanes, were added to the league under their two chiefs, Kanyadariyo and Shadekaronyes. The league being formed, at the head of it was placed Tekarihoken, reported to be a Canienga, but recognized as the representative of the most ancient Iroquois family, while the name of Dekanawidah disappeared from view. Mr. Horatio Hale, who has collected some Iroquois traditions, and to whom the world is indebted for the text and translation of the Iroquois Book of Rites, first committed to writing about a century ago, is of the opinion that Hiawatha and the great League belong to the fifteenth century. While the language of the Book of Rites may justify such a date, and the actual names contained in it may be found to correspond with those of living chiefs, the fact of the League's foundation goes back to the time when Chaldean kings of Hittite birth called themselves lords of Kiprat Arba or the four races, a title preserved in the Laur Cantons or four quarters of the Basque legends, and in the Peruvian lordship of the four regions of the earth. The Egyptian records show that the Hittites were united in Palestine as a confederacy of tribes under a leader whom they call a grand Duke, but whom the Hittites themselves no doubt designated a King of Kings.<sup>35</sup>

The key to the Iroquois riddle is the Canienga name. The Caniengas, or as the Abbé Cuoq calls them Kanienke, are American Yeniseians, whose mounds in Asia rival those of the Ohio and Mississippi. From the Yenisei to the tributaries of the Obi this remnant of a once powerful nation dwells, speaking a well defined Khitan language, and calling themselves individually Khitts. Those who inhabit Inbask and Turuchansk call themselves collectively Kenniyeng, which is the Kanienke name.<sup>36</sup>

<sup>35</sup> Hale, *The Iroquois Book of Rites*.

<sup>36</sup> Klaproth, *Asia Polyglotta*.

Other tribes are Assan, Kottuen, and Arin or Aral. In the times of the classical geographers the flint men were known in the Caucasus as the Heniochi, and it was reported that their ancestors were the charioteers of the Dioscuri.<sup>37</sup> To the present day Anzuch is the name of a Lesghian tribe, and the Circassians call all the Lesghians Hannoatshe, while the Mizjejjians term them Sueli. In Sanscrit story the wise king Janaka, who confutes the Brahmins and is contemporary with Vasishttha, appears as the ancestor of the Heniochi, and he seems to be the same person as Jahnu, descendant of Ayus. The ninefold Angiras, also, is connected with Kavi, being taken together with him out of the ashes of the fire. But the most lordly representative is Ganga, the Ganges. When this river flowed down from the name of Siva, it overspread the sacred place in which Jahnu was exercising himself in devotion. Irritated by this want of respect, the sage drank up the entire river, and it was only after the earnest entreaties of the gods and rishis had been addressed to him, that he allowed the imprisoned stream to flow forth from his ears. Hence the Ganges is called Jahnavi, the daughter of Jahnu. The Angiras also were drinkers up of rivers.<sup>38</sup> In Eratosthenes' list of Upper Egyptian Kings, Anchunius Ochy follows Choma Ephta. In Grecian legendary history Anaxagoras, called the son of Argeius and grandson of Megapenthes, shared the throne of Argos with Bias and Melampus. In Buddhist story Hansa is the king of birds, and when Gautama cut off his hair on becoming a recluse, it soared into the heavens and assumed the form of a hansa.<sup>39</sup> The Arabs are said to call the ibis of the Nile Abu Hansa. This introduces the Arabian Anka which ranks with the Harpy and the Simurgh as the devourer of the people of Al Ras. Some writers say that Schoaib, the son of Mikail, or descendant of Hanoah, was the prophet who preached to the people of Al Rass, and that, on their failing to believe him, the earth opened and swallowed them up. Others make the prophet Handha ebn Safwan, whom the Rassites disregarded and in consequence were devoured by the Anka.<sup>40</sup> In Irish history

<sup>37</sup> Strabo et al.

<sup>38</sup> Muir, Sanscrit Texts; Ramayana.

<sup>39</sup> Hardy's Manual.

<sup>40</sup> Sale's Koran.

the son of Fiachadh is Aongus, a great warrior who defeated in thirty battles the Scots, Picts, and Firbolgs.<sup>41</sup> The story of Hengist the Saxon, as told by the British chroniclers has already been found to lie in a lapful of very ancient traditions. Dr. Latham, quoting largely from Kemble, says: "The account of Hengist's and Horsa's landing has elements which are fictional rather than historical. Thus when we find Hengist and Horsa approaching the coast of Kent in three keels, and Aelli effecting a landing in Sussex with the same number, we are reminded of the Gothic tradition which carries a migration of Ostrogoths, Visigoths, and Gepidae, also in three vessels to the mouth of the Vistula. The murder of the British chieftains by Hengist is told *totidem verbis* by Widukind and others, of the old Saxons in Thuringia. Geoffrey of Monmouth relates also how Hengist obtained from the Britons as much land as could be enclosed by an ox-hide; then cutting the hide into thongs, enclosed a much larger space than the granters intended, on which he erected Thong Castle; a tale too familiar to need illustration, and which runs throughout the mythus of many nations. Among the Old Saxons the tradition is in reality the same, though recorded with a slight variety of detail. In their story a lapfull of earth is purchased at a dear rate from a Thuringian; the companions of the Saxon jeer him for his imprudent bargain; but he sows the purchased earth upon a large space of ground, which he claims, and by the aid of his comrades ultimately wrests it from the Thuringians."<sup>42</sup> Dr. Latham also shows that the so-called Jutes who came over with the Saxon invaders were no Germans but the people of Vectis or the Isle of Wight. Now Hengist was the son of Vihtgils, of Vitta, of Vecta, of Odin; what is this but Aongus of Fiachadh, and the Indian Janaka, King of Videha, and the Iroquois Kanienke, derived from the blood of Tawiskara.<sup>43</sup> The man whose name explains these genealogies is in the Kenite list Hanoah or Chanoah, called the son of Reuben.<sup>44</sup> Reuben had a son of that name, but he was not the father of

<sup>41</sup> Keating.

<sup>42</sup> Latham, *Handbook of the English Language*, pt. i. ch. i.

<sup>43</sup> The Church Historians of England, *Saxon Chronicle*, etc., p. 364.

<sup>44</sup> 1 Chron. v. 3.

Joel.<sup>45</sup> In Norse story Hanoeh is Yngvi the head of the Ynglingians, whose festival of Yule was held at Rugen on the Baltic.<sup>46</sup> There were two Joels, one the son of Hanoeh, who was the father of Shemaiah and grandfather of Gog; the other, the son of Acharchel and father of Shema. But Hiawatha, the man of peace and chief of the Caniengas, is Job in the topographical form Oboth, the father of Hanoeh and son of Paseach.

Further proof of the identity of Tawiscara, the ancestor of the Kanienke, and Paseach, is found in the coincidence of two American traditions. Cusick, the author of *The History of the Six Nations*, relates that when the Iroquois in their migrations came to the Ohio, they found an enormous grape-vine trailing across the river from bank to bank. By means of this natural bridge a large number of the people made their way to the other side, but the vine suddenly broke, so that many were unable to cross. Those who remained behind became the enemies of those who had passed over.<sup>47</sup> With this may be compared the story told to Catlin by the Mandan chiefs. "The Mandans (Seepohskah) were the first people created in the world, and they originally lived inside of the earth; they raised many vines, and one of them had grown up through a hole in the earth overhead, and one of their young men climbed up it until he came out on the top of the ground on the bank of the river where the Mandan village stands. He looked around and admired the beautiful country and prairies about him, saw many buffaloes, killed one with his bow and arrows, and found that its meat was good to eat. He returned and related what he had seen; when a number of others went up the vine with him and witnessed the same things. Amongst those who went up were two very pretty young women, who were favourites of the chief's because they were virgins; and amongst those who were trying to get up was a very large and fat woman, who was ordered by the chief not to go up, but whose curiosity led her to try it as soon as she got a secret opportunity, when there was no one present. When she got part of the way up the vine broke under the great weight of

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<sup>45</sup> Numb. xxvi. 5.

<sup>46</sup> Mallet's *Northern Antiquities*.

<sup>47</sup> Hale, *Iroquois Book of Rites*.

her body and let her down. She was very much hurt by the fall but did not die. The Mandans were very sorry about this ; and she was disgraced for being the cause of a very great calamity, which she had brought upon them, and which could never be averted ; for no more could ever ascend, nor could those descend who had got up ; but they built the Mandan village where it formerly stood, a great ways below on the river ; and the remainder of the people live underground to this day." <sup>48</sup> Catlin remarked the light complexion, the blue and grey eyes, of many Mandans, and imagined that he had found the lost crew of the Welsh Madoc. He also mentions their round skin coracles, blue glass beads of their own manufacture, and the identity in pattern of the pottery which he saw the Mandan women make with that found in the mounds. The true name of the Mandan stock seems to have been Wahtana, which is a variation of Eshton, the name of the father of Paseach. Among the Esthonians of the Baltic the name of Paseach is not prominent, but one of their divisions is Ungannia, representing Hanoah. <sup>49</sup> The Mandan name Seepohskah, said to mean the pheasant, is the Circassian Schapsuch answering to the Hittite Khupuscia, the Basque Guipuscoa, and the Akkadian god, Hubisega. The Iroquois and Mandan tales are of the same origin as the well known Jack of the Bean Stalk. But this legend is generally associated with the name of Hanoah. Thus the great abyss of Norse mythology is the Ginnunga-gap, and this is the fatal chasm in the realm of the Phrygian Midas, which closed only when Anchurus, his son, like the Roman Mettus Curtius, leaped into it and gave rise to the weeping of Annacus. Again it is linked with Ancaeus, the Samian, to whom a prophet intimates that he shall not drink of the fruitage of his vineyard, a prophecy which he answers by raising a cup of new wine to his lips, when he is told that a wild boar is ravaging his vines ; leaving the cup untasted, he goes to meet the enemy and falls a victim to his tusks. From this incident arose the proverb :

"There's many a slip  
'Twixt the cup and the lip."

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<sup>48</sup> Catlin, *North American Indians*, i, 178.

<sup>49</sup> Malte Brun, vi.

And he is Ocnus who twists a rope of hay which a she ass devours as fast as he makes it; an industrious man with an expensive wife, thinks Pausanias, but at any rate he who gets nothing for his pains twists the rope of Ocnus. Ocnus also is a bird, the most beautiful of all the heron tribe, in which appears the Indian Hansa and Arabian Anka. As Oeneus of Calydon, the father of Deianira, wife of Hercules and mother of Hyllus, he is still the same as the Samian Ancaeus, for he also is a planter of vines, but, neglecting to honour Artemis after a rich harvest, the Calydonian boar destroys all the labour of his hands. Once more he is Gunadhya who has written a poem of unparalleled length with his own blood. It is in the Pisacha dialect, however, and King Satavahana will not give the price asked for it. Then Gunadhya ascends a mountain and begins burning his composition, surrounded by all the beasts of the forest, who shed tears of rapture as they listen to the beautiful verses. Satavahana, falling sick asks for game, but none can be had as all the animals are listening to the story of the poet. Thereupon, like the second Tarquin, he is compelled to pay the original price for the seventh part that remains. In the case of the Cumaeen Sibyl, two thirds of her composition was love's labour lost. So far as the meaning of these stories can be penetrated they seem to contain the record of two distinct events, the separation of elements once united, and a fall from prosperity to adversity. The latter, which is also illustrated by the Buddhist story of Wessantara, a predecessor of Gautama, and by the Sanscrit legend of Harischandra, refers to Job the father of Hanoch; and there is every reason to believe that the separation of tribes once united, and the union of the disunited by the self-sacrifice of one man, as in the case of Anchurus, refer to the same patriarch.

The Iroquois legend of Hiawatha places at the head of the confederacy Tekarihoken, "who represents the noblest lineage of the Iroquois stock." This is undoubtedly a disguised Regem or Sargon of Agade, no Mohawk, therefore, but an Akkadian, Jachdaite, or Adite, belonging to the Zuzimite family of Achuzam, the first born of Ashchur, the Hittite father. The name Tekarihoken, which in the plural becomes Tehadirioken, is compounded of *kariho*, a wild beast, which makes *kontiriho*

in the plural. The chief so called is the same as the Riozin or dragon god of the Japanese. He is Regem the originator of the name Ka-Regem-ish or Carchemish, which became the Hittite metropolis and seat of the Hittite Kings of Kings. The confusion of his name with the Caniengas or Mohawks arose out of the union of his descendant Aharhel with a daughter of Hanoch, the Paseachite, and out of the double union of these two families with the Buzites, descended from the Japhetic Eker, from which latter union originated all the traditions of white men preserved by the Regemites and Paseachites in many lands, and from which also may have been derived the fairer complexion and Indo-European features which Catlin and others have observed in some American Indian tribes. The Onondagas, whose name comes from *onontes*, a mountain, are the Hamathites, but the Hamathites of the line of Rechab and Beerî, for their chief is Atotarho, the great warrior, the same as Hadadezer and the Sanscrit Yudisthira, who, aiming at universal authority, nevertheless allied himself with Krishna or Regem against the Zere-thite Kurus and their Midianite allies. The Senecas or Sonon-towane are but another Hamathite line, the initial *s* being of Elamite origin, for in Elam Hamath became Sumudu; and as the Iroquois have lost *m*, with the other labials, two *n*'s have to do duty for that letter. But the Elamite Hamathites were of the two lines of Ezra and Salma, so they have two representatives, of whom one, Kanadariyu, is an Iroquois Gedor in the Gandhara, Centaur and Gunther form of the name. Shadekaronyes, the other Seneca chief, is harder to account for, but the name is well identified with the Gedor line, being the same as Satakarni, a name that occurs thrice in the Indian list of Andhra kings, whose name connects them with Indra or Jether. The family of Gedor was at first in league with the Zerethites, but afterwards seems to have joined the sons of Naarah. Three of the allied chiefs must for the present dispense with recognition. These are Dekanawidah, the Mohawk or Canienga, Odatsehte the Oneida, an Iroquois Odysseus, and Akahenyonk, the Cayuga. The name of Dekanawidah resembles that of the Andhra King Skandhaswati. He may thus possibly be the head of the Netophathites of the family of Chedorlaomer, a Greek Antiphates,



and historical Egyptian Numhotep. Supposing this to be the case, we can assert the contemporaneousness of Regem, Hadad, Gedor, the son of Jered, Netophath, and Job, the son of Paseach, who are Tekarihoken, Atotarho, Kanadariyu, Dekanawidah, and Hiawatha, although the latter must have been the younger, belonging virtually to the next generation. The so-called League of the Iroquois, founded by these men about the time that Joseph was sold into Egypt, was the original Amphictyonic League of the Greeks. Amphictyon, its founder, is indeed called a son of Deucalion, but the feminine form Amphictyone is always connected with the name of Phthius. In the league were found Thessalians or Zocharites, Phthiotes or Paseachites, Malians or Mahalaïtes, Perrhaebians or Rephaim, Ceteans or Jahdaïtes, Phoceans or Japhetic Buzites, Dolopes or Eliphazites, and other tribes, some of Hittite, others of purely Hellenic origin; but it is very unlikely that all of these constituted the primitive League which seems to have embraced only the four tribes descended from Ashchur and Naarah, although there seems to be evidence that the Zocharites and the Aryan Ekronites had representation in its councils.

While Carchemish was regarded in the time of Hittite domination in Syria and Mesopotamia as the centre of the confederacy, it does not appear that the ruler of that city had any extensive region under his immediate control. In this respect Khupuscia, or Thapsacus, was superior to Carchemish, its king being called the king of the Nairi and, sometimes, the king of the Hittites.<sup>50</sup> The Nairi occupied all northern Mesopotamia and overspread its limits into Syria and Armenia. Thus Paseach's line acquired great reputation, displacing in point of authority that of his elder brother Rapha. The name of Hanoch survived among the Nairi, or Mehiritcs, as Yanzu, designating more than one king of Khupuscia.<sup>51</sup> The Nairi of the New World were the Mexican Nahuatl and the Nicaraguans. The story of their advent in seven vessels is obscure, but it is stated that they brought with them a deity enveloped in sacred wrappings, some Buddhist relic probably, who

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<sup>50</sup> Records of the Past.

<sup>51</sup> Records of the Past, vii.

was known as Opu, or the invisible.<sup>52</sup> Opu, however, is not an Aztec word, nor do we know what reason the chronicler had to translate it by the invisible. It is the Ob, Opis, Opus, of the Hebrews and Greeks, the latter of whom Pindar sets forth in his ninth Olympic, with Opuntian Locris and the Oilean Ajax, as the son of Zeus and Protogenia, Deucalion's daughter.<sup>53</sup> There was a Protogenia, daughter of Calydon, who, as Gilead the Buzite, is more likely to have been the relative of Job than the long departed Zochar. Homer seems to have known the patriarch by fame in his land of Uz, for he represents Jupiter as turning away from Troy to look upon those most just men, the milk-fed Abii, and the Mysians and Thracians.<sup>54</sup> Indian writers ascribe his virtues to his son Hanoch, calling Janaka the father of his people, although the afflicted sage, disguised as Suvarna, Janaka's father, is made a distributor of gold to the poor. Janaka was constantly engaged in meditating upon the life to come, which gave him a tranquil mind. "And these words were repeated by the king of Mithila, when he beheld the city enveloped in fire, 'nothing of mine is burnt here,' so said the king to himself."

" Though worldly pelf I own no more,  
Of wealth I have a boundless store ;  
While Mithila the flames devour,  
My goods can all defy their power." <sup>55</sup>

The life of the philosopher Anaxagoras appears to contain elements that belong to Hanoch, who has already been identified with the Argive monarch of that name, or rather to his father, Job. He was told that his disregard of earthly things indicated a want of love for his country, when, pointing to heaven, he replied: "I have the greatest affection for it." When told of the death of his children whom he buried with his own hands he answered: "I knew that I was the father of mortals." The account of his trial for impiety and his appearance before his judges, worn to a shadow and stricken with disease that moved all hearts to pity, even his release at the request of Pericles and

<sup>52</sup> B. de Bourbourg, *Nations civilisées*, i. 109.

<sup>53</sup> Pindar, *Olymp.* ix.

<sup>54</sup> *Iliad*, xiii. 6.

<sup>55</sup> *Raja Tarangini*; *Muir's Sanscrit Texts*, i. 426, seq.

his death at Lampsacus, are strange coincidences with Job's story, for he was a man of Paseach, and Barachel, the Buzite, was his friend. One touching request of the philosopher was his last; when the governors of Lampsacus asked what they could do for him; "Let the children play every year during the month of my death."<sup>56</sup> It will be difficult to separate from the stories of Paseach and Hanoah the facts that pertain to the life of the greater son of the one and father of the other.

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<sup>56</sup> Diogenes Laertius.

## CHAPTER XV.

THE HITTITES IN PALESTINE AND THE NEIGHBOURING  
COUNTRIES BEFORE THE RISE OF THE ASSYRIAN EMPIRE  
(CONTINUED).

THE Iroquois tradition, which is connected with the life history of that indomitable race, and which there is, therefore, no reason to doubt, represents Job as suffering from tyranny, and that the tyranny of Hadad in Gebalene. Now, Job's home was there in the very heart of Hadad's kingdom, but the story of the bird that killed Hiawatha's daughter belongs to Samlah's time. In his youth the hermit of Uz must have been a man of great activity and of powers of organization. It is not unlikely that, with the aid of the Hephherite Netophath, he organized a league of the Hittite peoples with a view to universal brotherhood, so thoroughly congenial to a heart that beat with the warmest sympathy for want and suffering. One naturally asks whence did he derive his pure faith? Did it belong to him only in late years, the result of the great religious movement that took place in the reign of the Egyptian Jabez; did it come through the alliance of his family with godly Midianites; or was it the effect of the teaching of some later Melchizedek, in that Jerusalem which preserved his father's memory as that of a heathen god in after days? There is reason to think that his affliction came upon him in what would now be middle-age, and that he could not have been indebted to the teaching of Joseph's Pharaoh for his creed. He, therefore, represents an early protest against growing idolatry and superstitious rites of the foulest and most murderous kind, then in vogue in Babylonia and Egypt. His enemies were not Hittites nor Amorites, but Chasdim descended from Abraham's brother Nahor, and Sabaeans of the family of Cush. His three friends were Hittites like himself, representing three branches of the race. There was Eliphaz, the Temanite, a son perhaps of Husham, who had been king in Gebalene, the namer, it may be, of the Jebel el Tarfuyeh

near Zerkeh, which, as an ancient Delphi purged for a time from idolatry, was the meeting place of the League. And with him sat Bildad the Shuhite, belonging to the branch of the Achash-tarite family in which MaReshah ranked highest, the nearest, therefore to Job in tribal kinship. And the third, Zophar the Naamathite, was of the race of Zochar, for the Naamathites were descended from Naam, the son of Caleb, the son of Jephunneh, whose father was Ephron the Hittite. It is strange that of the three lines of Hephher which contributed so largely to the League, no member came to condole with the afflicted patriarch, and that the Achuzamites of Egypt and Akkad stood aloof from him. But there was a young man present, whose father must have been Job's friend, a man of foreign race and alien blood, whether he came from the Maaleh Acrabbim, south of the Dead Sea, or from Pharaoh's guard-house at the mines of Sinai, Elihu, the son of Barachel the Buzite, of the kindred of Ram, a warrior, doubtless, like all his race and a descendant of the great king Cecrops. That the League was formed by this time is evidenced by the representation of five distinct families in the company, composed of the Chelubite sage and his four friends. They may have been members with him of the great Council. The 29th chapter of Job shows the high position which he held in Gebalene, and intimates that he was a warrior as well as a righteous judge and a man of great benevolence, for he "brake the jaws of the wicked and plucked the spoil out of his teeth;" he chose out also the way of the people, "and dwelt as a king in the army."<sup>1</sup> But in the following chapter the work that he had done in consolidating the tribes and reclaiming them from a life of rapine, barbarism, and misery is well set forth in contrast with the treatment which he received at the hands of those for whose welfare the best years of his life had been spent. "For want and famine they were solitary, fleeing into the wilderness, in former time desolate and waste. Who cut up mallows by the bushes and juniper roots for their meat. They were driven forth from among men; they cried after them as after a thief; to dwell in the cliffs of the valleys, in caves of the earth and in the rocks. Among the bushes they brayed; under the nettles they were gathered together. They

<sup>1</sup> Job xxix. 17, 25.

were children of fools, yea, children of base men ; they were viler than the earth. And now am I their song, yea, I am their by-word."<sup>2</sup> Such were the younger men that had the patriarch in derision, whose fathers he would have disdained to have set with the dogs of his flock. This evidence is very striking. The wars of Chederlaomer, of Bela, and Jobab, and Husham, and Hadad, had demoralized the Hittites of Gebalene. A numerous people, they were without organization. Tribe fought against tribe, and rising nations, less numerous but more united, were already beginning to make them a prey. The most of the tribes were, doubtless, the vagabonds that Job describes them as being when he undertook their cause. He had united them, given them peace and a strong government, so that a judge was on the earth again and prosperity abounded. The inwardness of Job's grief is apparent. A prophet of the true God, a lover of peace, a preacher of unity and the benefits of a well regulated national life, he had had hard work to gain acceptance for his reforms. In the prosperity that followed the reception of his counsels he had, no doubt, told the people to behold the divine blessing, heaven's justification of his advice and efforts. And now he, the doer of it all, the man above all others who, speaking humanly, Providence should bless, is suddenly smitten, not only by the Chasdim and Sabaeans, mere human foes, but by heaven's elements, fire, and hurricane, and loathsome disease. What wonder, when his own wife said to him "Curse God and die," that those whom he had weaned from Baal Peor and Tammuz, seeing in their teacher one,

" Whom unmerciful disaster  
Followed fast and followed faster,"

should regard his sufferings as the judgments of the gods whom he had dethroned, and deride their chief earthly benefactor as a false prophet and a fit victim of the anger of outraged deity ! Even the four friends, who had not lost their faith in God, could not understand the succession of strokes, save as acts of punishment for sin committed, for history, down to their time, presented no parallel case ; and, long since their time, the world has been slow to comprehend, or rather to apprehend, the great problem

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<sup>2</sup> Job xxx. 3-9.

of the permission of evil, physical as well as spiritual, in the earth, a cause of suffering to God and man, and thus to those who are God's men as well as to the rest of humanity. Job saw his God dishonoured and his great work nigh to dissolution. The chief councillors among the kings stood aloof from his sick-bed; Regem and Hadad, and Gedor, and Netophath, and Pelet, were unrepresented even by members of their tribes. The League was a rope of sand. Add the story of Hiawatha to that of Job, and some idea may be formed of the poignancy of the great statesman's anguish. Could he but have seen himself down the ages as an Ob or Fetish man, the chief representative of that devil worship his soul abhorred, he would have had yet greater cause to lament the day on which he was born. It was his revived greatness that brought this change about, and made him an object of superstitious adoration. The Lesghian Andi seem to be the only people among the northern Khitan who made him their supreme god under the name of Zob, but the Latin Jove is likely the same word, picked up from the Hittite Opici of Campania. That doubtful honour was conferred more largely upon his father Paseach and his son Hanoeh, as the Circassian Pkhah, the Lesghian Betschet, the Mordwin Paas and Shkipaas, the Maskoki Efikisa, and the Peruvian Apachic; and as the Circassian Antsha, Basque Jainko, and Koriak Angan. Zophar the Naamathite, the son of Nacham, or Nagam, who was the father of Keilah, or Kagilah the Garmite, is mentioned by Apollonius of Rhodes, who calls him Nasammon Caphareus.<sup>3</sup> Apollonius makes a nymph Acacallis, who is Kagilah, the mother by Apollo of Garamas, who is Garmiti, the son of Kagilah; and this Garamas is the father of Nasammon Caphareus, or Zophar, the son of Nacham. The Abbé Santa Maria picked up some remarkable genealogies in Senegambia relating to the history of the ancient world, which contain elements of truth mingled with much fable or confusion of fact. In one of his Egyptian dynasties he has the name Kaphranahom, but, unhappily, it is in the midst of elements having no connection with the Zocharite line.<sup>4</sup> It is useful, however, as showing the constant association

<sup>3</sup> 1 Chron. iv. 19; Argonautics, iv. 1490, seq.

<sup>4</sup> La Tradition Vivante des Negres, Actes de la Société d'Ethnographie, Tome iii Paris, 1874, p. 79.



of Zophar and Naham as in Nasammon Caphareus, and indicates that Capernaum, or Capharnaum, preserved the name of the friend of the patriarch, as the Carian Bargylia became a memorial of Barachel the Buzite. Apollonius finds his Acacallis, Garamas, and Nasammon Caphareus in Cyrene, which is full of traces of the tribe of Zochar, but which was also a genuine Greek colony founded by the Ekronites or Buzites. The story of this colony told by the father of history, in which Battus represents a Buz, and Arcesilaus, a related Aharhel, is in entire consistency with the union of the three lines set forth in the fifth chapter of First Chronicles; but to follow out every trail indicated in the march of early Hittite history would be to tell the story of all the ancient world.<sup>5</sup>

Job, in all probability, removed from Oboth in the land of Uz to Memphis in Egypt, where his father was honoured as Pthah, and himself, perhaps, as Hapi the god of the Nile. His family was one of river namers. In northern Syria, Paseach's name was given to the Orontes as the Thapsacus, and the Assyrian Physcus, on which Opis was situated, honoured him. Hanoch or Chanoch named the Ganges, the Yenisei, and the Canienga or Mohawk river in the State of New York. So Job replaced the Nahaliel or Nile name derived from Jehaleleel with his own as Hapi. Far away in Siberia it was transported to name the Obi, and in the New World the Ohio was originally the beautiful mouth. The removal to Egypt took place in the reign of Jabez, who gathered around his court a galaxy of noble men. In Memphis proper or in the military suburb of Sakkara, Aharhel the son of Harum married Job's grand-daughter, the daughter of his son Hanoch and sister of the elder Joel, from whom descended in successive generations Shemaiah, Gog, Shimei, Micah, Reaiah, Baal and Beerah.<sup>6</sup> But the son of Aharhel was the younger Joel named after his maternal uncle, a true Hyllus, son of Hercules, and his son was Shema the father of Azaz and the grandfather of Bela.<sup>7</sup> These twin lines of Paseach and Regem were, with the Buzites of Eker, the wise men of the

<sup>5</sup> Herodot. iv. 154; 1 Chron. v.

<sup>6</sup> 1 Chron. v. 4.

<sup>7</sup> 1 Chron. v. 8.

Hycsos line, and the soldiers who gave it victory for a century over all its foes. By the commingling of the two stories, known among the Greeks as the Trojan War and The Seven against Thebes, in British tradition, the posterity of Hanoah became the Saxon Hengist, enemy of Hadar or Eidiol, confused with Conan Meriadawc, or Baalchanaan the holder of sovereignty in Gebalene. When Philistim and Caphtorim were at length driven out of the land of the Pharaohs, the three races, leaving a body of Ekronites in Philistia and the plains of Sharon to the north of it, made their way to Bashan, the old home of the Paseachites, and there began the foundation of that Hittite sovereignty which Carchemish and Thapsacus presided over in Mesopotamia and Syria. There is one fact associated with this abode of the tribes that the historian can hardly record without regret; it is that Og or Gog, for the name begins with an *ayin*, the King of Bashan who fell by the arms of Joshua, was of the line of Paseach and Job, for in no other connection does the name occur, and the testimony is clear that he who reigned in Ashtaroth and Edrei was of the remnant of the Rephaim. Yet this Og can hardly have been the Gog of the genealogy, who, unless some generations containing names of no historical importance have been suppressed, is the fourth in descent from Job. Gog may, however, be the first Lydian Gyges, the contemporary and friend of Magnes, who is Meon or Megon the great-grandson of Hebron the son of Mareshah, and the father of Beth Zur. The traditions of Job, or, to use the Iroquois name, Hiawatha, must have survived among these men of Bashan constituting the strength of the Hittite tribes, as by them they were led to seek continually the revival and extension of their confederacy.

For the history of the Hittites in Canaan and the neighbouring countries prior to the conquest of Joshua, the Egyptian monuments are the chief authority. Without their aid, tradition could only furnish vague conjecture. Unhappily, however, there are no Egyptian records of conquest in Palestine giving definite information before the reign of Israel's oppressor, the third Thothmes and second Rameses. In an inscription of Una, a high officer of Teta and Pepi Merenra, the Amu of the Herusha are spoken of as an inimical and conquered people, but the region

occupied by them is not indicated. The conjunction of the names Amu and Herusha suggests the Ma Reshethites of the Emim, who were no doubt enemies of Hadad; but their being mentioned along with the land of Khent or Kenuz and with the negroes, makes the identification doubtful.<sup>8</sup> The first inscription that records northern warfare is that of Aahmes the son of Bana. His father, Bana, son of Reant, had been an officer of Sekenen Ra of the ancient line of Jaaken, who alone disputed sovereignty with the great Aahpeti. Aahmes entered the service of Neb-Pehti-Ra, who should from his name be Ziph the grandson of Jabez or Aahpeti, but who is generally made the same as Aahmes or Mesha, the father of Ziph. He also served under Amenophis I. or Meonothai, the adopted son of Mesha, and under Thothmes I. or the first Tahath, who was Mesha's nephew, being the son of Bered and a daughter of Jabez. All of these so-called kings were vicegerents under Jabez who survived them. It follows that the war in which Aahmes took part was not carried on against the Hycsos, inasmuch as Jabez was himself the chief Hycsos Pharaoh. He fought in Nubia and apparently against the revolting Kenezites of that region, but his chief campaign was at Avaris where warfare was carried on by land and by water. The name of the enemy who had taken possession of Avaris is not mentioned, but as a later campaign was made in Mesopotamia against the Rutennu, and as Sharhana, supposed to be Sharuhin in southern Palestine, was a city to which the expelled from Avaris were followed, a city that lay within the domain of the Geshurites, the inference is that the Zerethites or Cherethites were the offenders, an inference justified by the maritime superiority of that people.<sup>9</sup> The Zerethites had been expelled from Egypt shortly after the reign of Ziph or Cheops, and their fortunes had been shared by part of the family of the Kenite Ezra or Gezra, which had been allied with them through the union of Ezra's son, Mered, to Bithia the daughter of Cheops. Thus the Geshurites descended from the Cherethite Jeshur, the Gezrites of Ezra, and the Amalekites, were the chief occupants of southern Palestine during the Hycsos or Achuza-

<sup>8</sup> Records of the Past, ii. 3.

<sup>9</sup> Records of the Past, vi. 5.

mite rule in Egypt. Sisyphus made another attempt to ascend the hill of Egyptian sovereignty. In the language of the Hittites this attempt would be represented as a rolling of the ball towards the goal of the enemy, for much of their historical imagery is taken from the national game played still in the Pyrenees, on the plains of Siberia, in Japan, and all over the North American continent, and popularly known as Lacrosse. The Quiche traditions frequently set forth warlike contests as games of ball. The Zerethites then had summoned the players, including the descendants of Zabu and Apil Sin, the Asherites or Assuru of Assyria, the men of Ardon or the Rutennu of Mesopotamia, their brethren, the Geshurites of the south, the Midianites or Zimrites preparing to ascend the throne of Gebalene, the Gezrites of Kenite birth, and the Amalekites whose supremacy as the first of the nations was gone; and with these they tossed the ball of defiance towards the Hycsos goal of Avaris. Between the Arish and Avaris lay the men of Rosh, descendants of Mareshah and sons of Hebron, and near at hand were the Heraclidae descended from Rer; the Maachathites of Pelet, and the Goshenites of Gesan. These defenders of Egypt could not withstand the shock of the men of the north; they were driven back before the players of the game of death, and reached Avaris, the stronghold of the empire, only in time to find the Cherethite fleet in occupation of the city. Thus the stone was rolled up, and the ball planted in the enemy's goal. But Sisyphus was to meet Sisyphus. Another Ziph, a second Typhon, grandson of Aahpeti, stemmed the invading tide by land and sea, and the pestilence was driven out of Avaris and back to its Palestinian home. The revenge game was well played, and the Hycsos ball went triumphantly through and through the goals of Cherethite ambition and sovereignty. This was probably the time when the Rosh, smarting under recent defeat, captured Kirjath Arba and called it Hebron after the son of their eponym, when Tappuah, Maon, and Beth Zur, were colonized or garrisoned by them, and when they planted Mareshah in the vicinity of Sharuhén, with Kubeibeh near at hand to mark the ancient friendship between that hero and Zobebah the mother of Jabez, their Pharaoh. The Captain General of marines followed the

victorious Egyptian armies northward into Mesopotamia, and helped to smite the Cherethite Rutennu in that distant land. This appears to have been the chief disturbing event in the long reign of Jabez. In it also may be seen the beginning of the long struggle between barbaric cruelty and superstition and the principles of enlightenment and humanity, which marked the life of Saul of Rehoboth, after whose death the Zerethite became triumphant, and, under the son of Achbor, stained all the altars of Palestine with the blood of human victims. The Dardanian war that followed was more than a quarrel over a faithless woman; it was a contest between light and darkness, a religious war fraught with the most momentous consequences to the human race. Had Sisyphus, lord of Assyria, Babylonia, and Palestine, succeeded in rolling his stone up the pyramids and in planting it there, had the tribes of Tollan driven their ball through the Chichimec goal, the world would have fallen under the domination of the most bloodthirsty race that ever disgraced humanity, and have been bound in the chains of the vilest superstition that ever fettered the soul of man. Thanks to young Ziph and the long-suffering Saul and the gallant warrior Hadar, the Zerethite power of darkness was repelled, again and again, in its attempts at Egyptian conquest, and was banished from the soil of Palestine. But the atrocities committed by the great Assyrian conquerors in after days prove that the murderous spirit was not extinct in the Cherethite.

Aahmes, the marine, connects the name of Thothmes I., who is Tahath, son of Bered, and grandson of Jabez through his mother whom the Greeks call Sthenoboea and the Persians Sendabeh, with the conquest of Mesopotamia and overthrow of the Rutennu; and his calling Neb-Pehti the justified shows that Ziph had died before this final overthrow took place. Another Aahmes surnamed Pennishem had been a follower of Ziph in his northern campaign and of Thothmes in Mesopotamia, where he took twenty-one hands of warriors killed by him, for which he was rewarded with gold armlets, collars, bracelets, an ornamented sword, and two gold war axes.<sup>10</sup> Under the second Thothmes, grandson of the first and the husband of Matred, the

<sup>10</sup> Records of the Past, iv. 7.

daughter of Mezahab, he fought against the Shasu or Shuhites, the race to which Ma Reshah belonged. These, however, must be the Shuhites who remained behind in the land of Moab and in Jashubi-Lehem, the linen workers, potters and gardeners of these countries. These Shuhites probably shared the fortunes of the Zerethites, for their home was in Mesopotamia, south of the Nairi, and in Babylonia, in early Assyrian days. They were in two divisions, the elder branch, descended from Er the father of Lecah, being the Lakai of the Assyrian inscriptions, and the junior, comprising the posterity of Ashbea, Jokim, Chozabah, Joash, and Saraph, being the Sukhi or Shuhites proper, of the same documents. They are often connected with the Amalekites, with whom they may have made common cause against the Egyptians in the Sinaitic peninsula. They appear to have been a feeble folk, for Aahmes Pennishem took so many prisoners of the Shasu that he did not care to reckon them. But he received a silver war axe, with more bracelets and collars, for his conduct in the Shuhite campaign. These cultivated Shuhites, the first to excel in the useful arts, became the savage and intractable Sacae of later generation. Thothmes II. fought no doubt the battles of Mezahab, his father-in-law, and in the same service must Amenophis II. or Ophrah have made the campaign recorded by him in the temple of Amada in Nubia. The campaign was in the land of Asshur, from which he brought the bodies of seven slain kings, one of which was set up at Napata to let the negroes see the prowess of their monarch, but the other six were suspended on the walls of Thebes, an evidence that the line of Jabez was still in power in the city of No-Ammon. Then came a period of anarchy in Egypt. Mezahab died or disappeared, but the Hycsos would not acknowledge Tahath as their king. With Ophrah of Elephantine and Saul of Abydos, the husband of Matred fought against the Thebans, but suffered disaster at the hands of the gallant Philistines and the Heraclidae and descendants of Paseach, who bore arms with them. Saul tranquilized Gebalene for a time, but who can tell what hordes from western Palestine poured in upon Lower Egypt during the period that the struggle lasted in the south? Certain it is that the Zerethites won back their possessions in Palestine, and set up

their strongholds on the eastern shores of the Dead Sea. They retook Hebron and called it Kirjath Arba. But there is no record, save that which Josephus preserves from Manetho, which gives any information concerning the tumultuary army that invaded Upper Egypt and drove the kings of that country into Ethiopia. Josephus calls their leader Osarsiph, a priest of Heliopolis, and identifies him with Moses. It has been already suggested that the name may be a corruption of Zur-vuna or Beth Zur, the descendant of Ma Reshah, which, if it were established, would make the army of iconoclasts the raisers of the siege of Thebes instead of an invading host from Palestine.

When Saul died, the Zerethites and Zimrites got the upper hand in Moab and Canaan. The Hittite tribes were in a measure subject to Baalchanan, his successor, as king of Gebalene, but they owed immediate allegiance, not to that prince, but to his father Achbor, known in Babylonian history as Isbi-barra, king of Karrak, in Egyptian as Sapalala, or Seplul, grand duke of the Kheta, and in India as Sisupula, king of Chedi. Indian history makes him subject to Jarashandha, who is Baalchanan. From indications given in British tradition, as well as by his residence at Karrak, Achbor is authenticated as a Temanite or Amalekite, in the language of Merlin, an Albanian. While Achbor presided over the council of the allied Hittite chiefs, and his son, Baalchanan, exercised depotism in Gebalene, a young warrior arose in southern Egypt, whose career has been already sketched, Hadar, the son of Saul. Summoning his faithful and warlike Beerothites, he went to the help of Thothmes, whose daughter, Mehetabel, he married, and gained over to the side of that monarch his brother-in-law, Michael of Xoïs. The Kenezites under Ophrah, or his son Ishgi, swelled the army of Thothmes, who, with three kings in his train, once more besieged Thebes, and this time successfully. Philistim and Caphtorim capitulated and then, step by step, they were driven northward by the ever victorious Hadar, hardly recognized on the monuments as Thothmes IV. Then Thothmes II. assumed, as the head of a new Egyptian dynasty, the title of Rameses I. As such it is stated at Karnak that he was the first to seek out the Hittites in the valley of the Orontes, where he made a treaty of peace with their king, Seplul, or Achbor. The



Orontes is a mistake, and cannot possibly be the place or river called Hanruta. In the case of Rameses I., if it denote a river, it is probably the Arnon in Moab, some of the southern streams of which are not far from Zerkeh and Kerak, where Achbor held state, within easy distance of the Jebel el Tarfuyeh, or original Delphi. There is no record of any fighting on this occasion. Philistim and Caphtorim were quite enough to keep Rameses engaged, so that the treaty between him and Seplul, brought about through the good offices of Hadar and Michael, and of the Kenezite Ishgi who took home to Elephantine the fair-haired and blue-eyed Zimrite princess Taia, was formed for the purpose of keeping the Hycsos Hittites and their Japhetic defenders in check. The Zerethites remembered how the line of Jabez had driven their ancestors of the family of Cheops from the throne of Memphis, how Ziph, or Neb-Pehti, had repelled them in their attempt to regain the valley of the Nile, and how the descendants of MaReshah had overspread southern Palestine and made their colonial metropolis in Hebron. There was, therefore, no love lost between these Zerethites and the expelled from Egypt, who now lay between them and the land of the Pharaohs, all the way from Hazerim in the wilderness to Gaza, in which country they had wreaked their vengeance on the Kenezites who had helped to drive them out by exterminating their relatives the Avim. This act of vengeance on the worshippers of Baal Peor would constitute another reason for enmity between these two branches of the Hittite race.

Rameses I. died, and the reign of young Rameses II., otherwise Thothmes III., began, and Hadar as Thothmes IV. fought the battles of the enslaver of Israel, aided by his wife, Mehetabel, the Queen Regent. Were it not for tradition it would be impossible to construct the history of Hittite Palestine from the Egyptian monuments, for Rameses II. industriously chiselled out the name of his sister and her husband on the monuments they erected, and ascribed their warlike achievements to his boastful self.<sup>11</sup> The great event of Hadar's life was the Zerethite, or Dardanian, war, which placed him on the throne of Gebalene, commonly known as the Siege of Troy; which, as told by Homer,

<sup>11</sup> Rawlinson's Herodotus, app. bk. ii. ch. 8.

grotesquely mixes up persons, places, and dates, in immortal verse. Yet the ground-work is well vouched for by many widely separated traditions in Greece, India, Britain, and in the New World. As a result of the pacification that took place when Rameses made his treaty with Seplul, or Achbor, his son Baalchanaan king of Gebalene, visited Michael, the brother-in-law of Hadar, in his Xoite kingdom, and requited his host's hospitality by carrying away his bride, whom the widely divergent Greek and British traditions concur in calling Helen. Baalchanaan, the Parisian, as a descendant of Peresh the Gileadite, and an Alexander, as the Harischandra of the Indian writers, thus combined in himself the persons of Priam and his son. This outrage called Michael and Hadar to arms, and with Hadar went his son Shimon, the Agamemnon of the Greeks. So far as can be gathered from tradition, for no published Egyptian text gives the history of this war, Hadar and Michael were aided by the Philistines and the expelled Caphtorim, including the Ammono-Hittite line of Jabez soon to be known as Moschi and Cappadocians, the direct Achuzamite line of Acharchel or men of Carchemish, the Rosh of MaReshah, the Paseachites descended from Job, and the Maachathites of Pelet's son, Maachah. Hadar's victory had the effect of driving all the Zerethites, with the exception of those who dwelt on the borders of Egypt, and who, if Homer's Catalogue of the Ships is to be relied on, fought as Cretans against their Dardanian brethren, out of southern Palestine. Another exception is Anak, the son of Arba, who held out in the city of Hebron. The Geshurites took refuge for a time in the Hauran, but most of the Zerethites betook themselves to Assyria, where their family was still supreme. Hadar reigned in Edom, its last king, for during his reign, or at its close, a band of invaders, whose home is hard to determine, entered the land of Moab. They are called Hornets in the translations of the Hebrew Scriptures, because that is the Hebrew meaning of their name, but the word variously rendered Zorite, Zorathite, Zareathite, denotes the people who founded Zorah, on the borders of Philistia.<sup>12</sup> They were Horites, or Amorites, descended from Reaiah and Manahath, the principal sons of the ances-

<sup>12</sup> 1 Chron. ii. 53, 54; iv. 2. See my article on The Hornets of Scripture, *Fresbyterian Quarterly* and *Princeton Review*, Oct. 1875, p. 677; Exod. xxiii. 28; Deut. vii. 20; Josh. xxiv. 12.

tral Shobal, and allied with the family of Bethlehem, descended from Manahath's grandson, Chedorlaomer. The traditions which bring the Phoenicians from the islands and Arabian shores of the Persian Gulf relate probably to these allied Horites, traces of whose presence are found in the geographical nomenclature of that region. Pressed upon by other tribes, Ishmaelite and Midianite, they made their way northward, and came in countless swarms into the land vacated by the Zerethites. But they did not come alone; the Moabite and the Ammonite accompanied them. Michael was the last of the Xoite dynasty, and if we are to credit the Maya legends, the Moabites were his subjects in the Delta. Whether they were expelled by Rameses, or were transported by Hadar to the land they had helped him to acquire or voluntarily left their home in the Delta for a pleasanter abode among the rivers that flow into the Dead Sea and the Jordan, we cannot tell. But they came, the Ammonites to the old dwelling place of the Zuzim in Ham, and the Moabites, separating from their tyrannical brethren to begin a national life, in the land so well identified with their name; while, all around them, swarmed the Amorite Zorathites. Moab and Ammon were strong enough to resist the attempts of the Hornets to displace them, but Zippor, king of Moab, could not prevent the southern Amorites depriving him of part of his territory. Moses has preserved the Amorite war-song that celebrates this conquest:

"Come into Heshbon,  
 Let the city of Sihon be built and prepared;  
 For there is a fire gone out of Heshbon,  
 A flame from the city of Sihon;  
 It hath consumed Ar of Moab,  
 The lords of the high places of Arnon.  
 Woe to thee, Moab!  
 Thou art undone, O people of Chemosh;  
 He hath given his sons that escaped and his daughters  
 Into captivity unto Sihon, the Amorite king.  
 We have shot at them;  
 Heshbon is perished even unto Dibon,  
 We have laid them waste even unto Nophah, which reacheth  
 unto Medeba."<sup>13</sup>

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<sup>13</sup> Numb. xxi. 27.

The name of Heshbon is associated with that of Eshban, a son of Dishon, the Horite.<sup>14</sup> Another band of Amorites entered Gilead and Bashan, but they do not seem to have exercised royalty there, for, when Israel conquered Canaan, their king was Og, or Gog, of the family of Paseach. They must, however, have contributed largely to the population and soldiery of the Paseachite kingdom, as Og is called the king of the Amorites.<sup>15</sup>

Crossing the Jordan into Canaan, the Amorites swept all before them to the borders of the Philistines, and even planted Zorah and Eshtaol in the midst of that warlike people. They drove the Hittites out of Beeroth, Hebron and Lachish, and perhaps from Jarmuth, although it is more probable that it was a Jerahmeelite city. The solitary Amorite king of Jerusalem, whom the sacred character of his city had invested with respect and granted immunity from conquest, hailed the restoration of Horite dominion, and in recompense for his welcome was recognized as the head of the Amorite confederacy of kings. Then the Hittites suffered. Threescore and ten kings gathered the crumbs that fell from Adoni Bezek's table, mutilated men, whose miserable imprisonment enhanced the warlike reputation of the Amorite monarch; and most of these, if not all, were Hittites. The Anakim alone remained in the neighbourhood of Hebron, in which the Amorite Hoham reigned, and the rest of the Hittites were to be found north of Samaria. But there was a remnant, and, by no means a small one, of those who had long held Egyptian sovereignty, on the north-western or Libyan border of Egypt, among whom many tribes of Midian were found, and these were the ancestors of the Berber tribes of northern Africa. The centres of the Egyptian wars with the Hittites in the time of the great Rameses were Kadesh Naphtali above the Sea of Galilee, and Megiddo on the river Kishon. Both of these were Achuzamite foundations, the former being named after the ancestral Gazez, the father of Jachdai, and the latter, after Maachah, Jachdai's grandson. They were thus associated with the leading Hittite tribe, which afterwards made Carchemish the seat of its authority. Yet Kadesh was a name intimately connected with the Amalekites, in whose tribe the

<sup>14</sup> Gen. xxxvi. 26.

<sup>15</sup> Josh. ii. 10.

kingship or presidency of the Hittite confederacy was at this time vested.<sup>16</sup> The son and successor of Seplul as head of the Confederacy was, according to the Egyptian monuments, Marasara, and he was followed in succession by his two sons, Mautenara and Khitasara.<sup>17</sup> It has been already stated that Seplul, the Kenite Gachbor and Babylonian Isbi-barra, was an Amalekite. A text of Sennacherib, which mentions Ispabara, king of Illipi or Albania, and his city, Akupardu, confirms this fact. But that same text links with Akupardu another city, called Marugarti.<sup>18</sup> There is only one other geographical name belonging to the Hittites mentioned in the Assyrian inscriptions that comes as near as Marugarti does to Marasara, and that is Mairsuru, which is probably the same place, for, although Shalmanezzer assigns it to Kharru and not to Albania, the Cyrus river, which bears the name Kharru, constituted Albania's southern boundary.<sup>19</sup> It seems that Mairsuru comes nearest to the original name, for among the Alani, who were descendants of Elon the Amalekite, appears a king Beorger, whom Cassiodorus mentions as an invader of northern Italy.<sup>20</sup> But for a remarkable fragment of ancient history preserved by Herodotus, we should have had to look in vain for definite traces of Khitasara, Marasara's son. Herodotus calls him Cytissorus, but makes him the son of Phrixus the Colchian, a name that only connects with the Amalekite family in the person of Peresh the Gileadite, through whose descendants Baalchanan, son of Achbor, inherited the Dardanian throne.<sup>21</sup> Strabo quotes Ephorus to the effect that this son of Phrixus, whose name he abbreviates to Cytorus, was the eponym of Cytorum in Paphlagonia, a place mentioned by Homer in his enumeration of the Trojan forces.<sup>22</sup> The Temenite, or Amalekite, origin of the Paphlagonians has been already indicated. Few statements better display the remoteness of Homer from the events he professes to relate than those regarding the Paphlagonians. The very name

<sup>16</sup> Gen. xiv. 7.

<sup>17</sup> Lenormant's Manual, i; Records of the Past, iv. 27, seq.

<sup>18</sup> Records of the Past, vii. 60.

<sup>19</sup> Records of the Past, v. 39.

<sup>20</sup> Cassiodorus, Chron. Rust. et Olyb. Coss.

<sup>21</sup> Herodot. vii. 197.

<sup>22</sup> Strab. xii. 3, 10.

Paphlagonia is a corruption of the name of that Baalchanan out of whom he makes Priam and Alexander Paris; but not content with this, he repeats the perfidious Dardanian as Pylaemenes, the Paphlagonian leader, and makes him possess Cytorus, a place named after a hero who can have been but a child in Baalchanan's time. Still further does the poet make the Amalekites do the duty of a stage army in giving them, as Alazonians from Alybe, Hodius and Epistrophus for their commanders. Valuable as the poems of Homer are for suggestions, they are utterly untrustworthy as narratives of fact.

Professor Rawlinson thus translates the tradition which Herodotus records concerning Cytissorus. "On his (Xerxes) arrival at Alus in Achaea, his guides, wishing to inform him of everything, told him the tale known to the dwellers in those parts concerning the temple of the Laphystian Jupiter—how that Athamas the son of Æolus took counsel with Ino and plotted the death of Phrixus; and how that afterwards the Achaeans, warned by an oracle, laid a forfeit upon his posterity, forbidding the eldest of the race ever to enter into the court-house (which they call the people's house) and keeping watch themselves to see the law obeyed. If one comes within the doors, he can never go out again except to be sacrificed. Further, they told him, how that many persons, when on the point of being slain, are seized with such fear that they flee away and take refuge in some other country; and that these if they come back long afterwards, and are found to be the persons who entered the court-house, are led forth covered with chaplets, and in a grand procession, and are sacrificed. This forfeit is paid by the descendants of Cytissorus the son of Phrixus, because, when the Achaeans in obedience to an oracle made Athamas the son of Æolus their sin-offering and were about to slay him, Cytissorus came from Aea in Colchis and rescued Athamas, by which deed he brought the anger of the god upon his own posterity."<sup>23</sup> This extraordinary story belongs clearly to the Amalekites, who, through their King Husham, acquired in addition to their other names that of Os, Ossetes, Huzites, or Achaeans, and their Alus is a reminiscence of Elon. The Laphystian Jupiter must, there-

<sup>23</sup> Rawlinson's Herodotus.

fore, take his name from the Amalekite Eliphaz, and his temple connected with a court-house or house of the people must be the same place as the original Delphi of the Amphictyonic League on the Jebel el Tarfuyeh in Moab. There also was what the Iroquois call The Long House, which gave name to the whole confederacy, who are Hodenosaunee or the People of the Long House.<sup>24</sup> The connection of Athamas, Ino Leucothea, Phrixus, and Cytissorus, is, however, obscure. Athamas is Etam, the father of Jezreel, who is associated with the rest simply by the marriage of Mahalah, the third son of Moleketh, or Ino Leucothea, to a member of his family, probably a daughter of Jezreel. Phrixus, again, is Peresh, the son of Gilead, and thus the nephew of Moleketh. As for Cytissorus or Khitasara, who is long posterior to the others, a wife of his grandfather, Achbor, was in all probability a grand-daughter of Peresh, through whom her eldest son, Baalchanan, inherited the Cymro-Dardanian throne. Pausanias mentions the Laphystian Jupiter in Amphictyonic connection, and states that when Athamas was about to sacrifice Phrixus and Helle, the sons of this god sent a ram with a golden fleece which carried them away.<sup>25</sup> The story refers to an abolition of the human sacrifices that had been instituted in the time of Samlah of Masrekah, in connection with the act of impiety that led to the mourning of Meholah; and to their reinstitution at some period subsequent to the rule of Khitasara over the Hittite confederacy. It would appear, therefore, that, whatever sanguinary rites were observed by individual Hittite families, such as the Zerethites, the Rephaim and the Kenezites, these were not sanctioned nor practised by the League, since the time that Job and his coadjutors established it down to the time of the death of Khitasara, the last Hittite suzerain mentioned by the Egyptians. The next head of the League, whose name history records, is Jabin, who held court at Hazor. His name and surroundings in Hazor connect him with the tribe of Zochar, which in his person first emerges from obscurity.

The records of warfare in Palestine during the reign of the

<sup>24</sup> Morgan, *League of the Iroquois*; *Houses and House Life of the American Aborigines*, Contributions to North American Ethnology, vol. iv.

<sup>25</sup> Paus. ix. 34.



enslaver of Israel compris. those attributed to Thothmes III., Rameses II., Amenophis III., and Seti Menephtah; the first two being names of Beriah, and the others denoting Shimon and Zoheth. These invaders of Palestine were at peace with the Amorites who occupied the south country, for we read of no opposition offered by them to the progress of the Egyptian armies. Rameses was himself an Amorite and bore the name of Ra, ancestral and divine among the Horites. Under the name of Thothmes III. he records his victories over the Hittites in two regions, Megiddo and Kadesh; but the latter he regarded as the Hittite capital.<sup>26</sup> It must, therefore, have been the stronghold of the suzerain whose name he does not give, but who was either Marasara, son of Seplul, or his eldest son Mautenara. In Megiddo the descendants of Pelet dwelt with the allied Jezreelites. The Kenite list only mentions the third generation from Pelet in the lines of Shaaph and Sheva, sons of Maachah, their sons being Madmannah and Machbenah.<sup>27</sup> There is geographical evidence that these Maachathites once dwelt in Moab, for Madmen in that country is a reminiscence of Madmannah, as well as Methymna in Lesbos. Dimnah and Dimon represent the same name, for the initial *ma* is the Hittite honorific prefix; in the same way Machbenah is rendered by Cabbon. The men of Maachath or Megiddo became famous in India as the Magadhas, and in Siberia the elder sons Sheber and Tirchanah named Sibir and Turuchansk. Kadesh has been identified with Kadesh Naphtali. When Seti Menephtah invaded Palestine, he found this city in the possession of the Amorites. How they obtained it we cannot tell. It may have been by force of arms, but it is more probable that when Beriah took the city he placed it in charge of an Amorite garrison, thus expelling Mautenara the Hittite king from his capital. Seti was a Hittite and was far from being ashamed of his parentage. He saw that no good could come to Egypt by harassing the tribes of his own blood and speech, and accordingly sought to make peace with them. But there could be no peace while the hated Amorite dwelt in the Hittite sanctuary. Seti commanded the Amorites to evacuate Kadesh, which

<sup>26</sup> Lenormant's Manual, i. ; Records of the Past.

<sup>27</sup> 1 Chron. ii. 48, 49.

they refused to do. Then a fierce contest took place, in which Kadesh was at last carried by assault, the Amorites driven out, and Mautenara restored to the seat of empire. A treaty was afterwards concluded, in terms of which Mautenara promised not to engage in hostilities against the Egyptians. Rameses II. fought a battle at Kadesh which is set forth in the Third Sallier Papyrus written by the royal scribe, Pentaour, and in the battle pieces of that Pharaoh at Thebes and Ipsamboul. It is described at full length, the object being to glorify the valour of Rameses, and, therefore, presents many particulars which do not appear in the other documents. It took place in Rameses' fifth year which was probably the fifth of his sole reign after the death of his sister Mehetabel.<sup>28</sup> Thothmes III. fought his battle of Kadesh in the twenty-third year of his reign including his minority, and it was his first action. If we identify Thothmes III. with Rameses II., this will give Mehetabel a regency of eighteen years. Her sixteenth year has been found recorded at the Wady Maghara and on the great obelisk at Karnak.<sup>29</sup> Mautenara was King of the Hittite Confederacy in this war, which must, therefore, precede the treaty of peace which Seti Menephtah made with him, and which there is no evidence that he failed to keep. Seti's pacification did not last long, for Mautenara died, and his brother, Khitasara, became the Hittite suzerain. He resumed warfare, which lasted fourteen years and came to an end by a treaty of peace, the text of which has been preserved in a somewhat imperfect state, and by an alliance of Rameses with a daughter of the Hittite emperor.<sup>30</sup>

The story of Rameses' battle and siege of Kadesh should be studied as a companion picture to that set forth in the eleventh chapter of Joshua, which contains the account of a war with the same Hittite Confederacy a century later. If Kadesh be regarded as a city on the Orontes, the Hittites must have reconquered northern Palestine in the interval, for Joshua found them as far south as Samaria. But there is no evidence that these Hittites were ever

<sup>28</sup> Records of the Past ; Tomkins, The Campaign of Rameses II. Tran. Soc. Bib. Arch. vii. 390.

<sup>29</sup> Sir G. Wilkinson in Rawlinson's Herodotus, app. bk. ii. ch. 8.

<sup>30</sup> Records of the Past, iv. 27.

driven into the north, before the leader of Israel's host broke their power at the waters of Merom. Even after this crushing defeat they did not withdraw to any great distance, for early in the times of the Judges they reappeared under a second Jabin at Harosheth, not far from the springs of the Jordan.<sup>31</sup> The Kadesh of Thothmes III., Seti Menephtah, and Rameses II., is, therefore, Kadesh afterwards called Naphtali, south of Hazor, to the west of Jordan, and about midway between Lake Merom and the Sea of Galilee. The Third Sallier Papyrus places Kadesh in the vicinity of Shabutuna, and the land of the Amaïro or Amorites. The former is Safed, south of Kadesh Naphtali, and the land of the Amorites through which the Egyptian army probably marched into the north was the country east of Jordan. There is no evidence for an Amorite colony on the Orontes. The names of King Mautenara's allies are somewhat differently read by the Egyptologists, and most of these place the allies in Syria and Mesopotamia by the error common to almost all readers of ancient historical documents, that of identifying a shifting people with the most famous locality bearing their name. Thus the Zerethites of Zarthan, mentioned on Egyptian monuments, have been called Dardanians from Troy and Sardinians from Sardinia and Cretans from Crete, instead of being regarded as the Palestinian parent-stock by which these three regions were colonized. Mautenara was King of the Kheta or Hittites, and most of his so-called allies were his confederate Hittite lords. The first people mentioned among his followers are the Naharain. These were the descendants of Mehir of the family of the Ahashtarite Chelub, in the three families of Beth Rapha, Paseach, and Tehinnah, the father of Ir Nahash, among whom Paseach occupied in Assyrian days the chief position. But in Pentaour's list of the warriors, Patasa or Pidasas represents Paseach. It is doubtful that the Nairi had yet reached Mesopotamia, or that the Paseachites, so lately out of Egypt, had established themselves in Thapsacus. The valley of Jiphthach-el on the borders of Asher and Zebulun is more likely to have been the abode of the Paseachites. The Nairi or Naharina may also be looked for at Mearah, Mearoth, or, giving value to *ayin*, Megarah, near Sidon,

<sup>31</sup> Judges iv. 2.

where Misrephoth represented Hammu-Rabi or Beth Rapha, as Masrekah set forth the family of Rekah. Terten, another Hittite tribe, was a branch of the Zerethites at Zarthan. The Maasu were the Meishga or Moschi, the descendants of Mesha, the son of Jabez, and probably dwelt about Thebez, north-east of Samaria, built by them to commemorate their great city in Egypt. Mauna is a northern Maon and belonged to the family of Ma Reshah. It may have been beyond Jordan in the land of Ham near Ammon, where the Maonites were smitten in the time of Hezekiah by the descendants of a certain Simeon.<sup>32</sup> There was also a Beth Baal Meon in Moab. The Leka, originally inhabitants of Lachish, were at this time in Kadesh itself and in the Mount of the Amalekites in Ephraim. The name Amalek or Gama Lek is like the Akkadian form of Beth Rapha, Gammurabi. Kerkesh may have been Chelkath or Helkath in Asher, a place of note, the ethnic relations of which are undetermined. Kairkamasha is plainly Carchemish, but was it Carchemish far up in northern Syria? If it was, there is evidence in favour of Kadesh being up there also. But the Kairkamasha are mentioned with the Leka, who certainly were not in northern Syria. As in Ephraim there was a mount of the Gama-Lek so was there a mount Gerizim, and its enclosure or city would be an ancient Gerizim-ish. Katsuatana is yet unidentified. Mashanat was doubtless in the neighbourhood of Ophrah of the Abiezrites, for Meonothai or Megonothai was the father of the former and the son of Abiezer. Anaukasa may have been Ta Anach near Megiddo, in which case Akarith or Akalith would be Chesulloth to the south of it. The first belonged to the family of Paseach; but the second was a city of the Goim of Galilee, who appear to have been called Kati by the Egyptians. Khilbu or Chirabu has been identified with Aleppo which was indeed a Khilbu; but there was a Helbah or Chelbah in the north of the tribe of Asher, out of which Israel did not succeed in driving the aborigines, and this suits the case better. Finally, Arethu, if in it Aradus be recognized, was the most northern of the Hittite royal cities. The Hittite army thus presented a confederation

<sup>32</sup> 1 Chron. iv. 41; the English version, which must translate every word, knows the Maonites as "the habitations."

consisting of the Achuzamites of Gerizim and Mesha, the Hephherites of Arad, the Temenites of Kadesh and Amalek, the Achashtarites of Mehir and of Maon, the Zerethites of Zarthan, (unless the Terteni be the Tirhanites of Maachah), the Zocharites of Chelbah, and the Ethnanites of Megonothai. Thus all the seven families were represented in the League, which, like that overcome by Joshua, received assistance from the Japhetic Goim of Galilee.

The names of the warriors mentioned are Hittite, some of them ending like Marasara and Khitasara in the well-known word *zari*, meaning a captain or leader; such are Khilip-sara and Sapt-sara. The former was probably the leader of the Calebites descended from Zochar, and the latter the lord of Safed called after Shaphat, who seems to have been a descendant of Aharhel, as Sybotas is a name belonging to the Heraclidae, and Sybota in Epirus is associated with Ekronite and Heraclid names.<sup>33</sup> Two other names, Thargan and Thargannas, cannot be positively identified with Tirchanah the son of Maachah, because the Egyptians did not accentuate the gutturals *cheth* and *ayin*. Tilgamus, Telegonus, Telchin, and Tarquin, are names that set forth Regem, so that some later Regem or Rekem may have been thus designated. Still Thargannas might well answer to Tirchanah, and be the name of a man of Megiddo. Thargathasas is unmistakable, representing the Hamathite Tirgathi, and the Jerigoth whose union to the Zerethite Hur or Urukha gave to that tribe the ancestors of the Geshurites and Rutennu. The name, therefore, may be either Hephherite or Zerethite. Thiatar is a much disguised Hadadezer, in form like the Iroquois Atotarho, yet it is more correct than Tentyris or Tyndareus. He ought to have been the King of Rehob or Beth Rehob, in the tribe of Asher. Rabbasunna is a late Beth Rapha, the name being governed in the genitive by the word for house or family, in Japanese *kanai*. So, in Esthonia, Lappi-gunda is a tribe of the old Esthonian league. His place should be in Mearah and Misrephoth. Tsuat-sasa ought to be the head of the Mashanat or people of Meonothai, for he is a Zoheth, perhaps Ben-Zoheth, the brother of Seti Menephtah, who as Poly-dectes was inimical

<sup>33</sup> 1 Chron. v. 12; Pausanias.

to Perseus and was put out of his kingdom. Paisa or Pisa is a Hittite name, the chief element in that of Pisiris or Pisa-sari King of Carchemish, but it was originally Japhetic, being Buz, the son or early descendant of Eker, after whom Pisa in Elis was called. It may, therefore, denote an Ekronite or a member of the allied families of Paseach and Aharhel, the latter of whom continued the line of Regem. Samarsa suggests Samlah, and Shimron as his city, and Carmel a Palestinian Camirus where he was worshipped, but this gives a division of the Rephaim, who have already been found farther north in Misrephoth. Garbatusa is like the Girbat in Ulam-Girbat, which would class it with Zimrite nomenclature, but again it answers to Sarepta and the Lycian Sarpedon, who belonged to the family of Beth-Lechem descended from Chareph. As Salma was the father of Beth-Lechem, he may have ruled in Salem near Samaria. Matsrima is more probably Matslima or Meshullam, an Ekronite ally of the Hittites. Agma occurs in a Pictish inscription as Sakasa Agma.<sup>34</sup> It also appears in the Irish genealogies of the Tuatha de Danans, continually in connection with Dealbhaoith, an Irish Telephus, as Ogma.<sup>35</sup> Thus Ogma is the name of the father, brother, and son of persons called Dealbhaoith. This makes Agma the same as the Kenite Husham, who was probably the father and the son of an Eliphaz. Finally Kamaitis may be a Shemidah, connected with Shechem the son of Shemidag or Ismidagan, who renamed the Amorite city and established therein the worship of Baal-Berith.<sup>36</sup> These tentative identifications of the names of Hittite places and persons will, at any rate, pave the way for their complete elucidation.

The copy of the Treaty of Peace between Rameses and Khitasara, the new Hittite monarch, which is preserved on the outer wall of the temple at Karnak, is unhappily deficient at the very place which contains matter of historical interest, that, namely, which originally set forth the chief families of the Hittite confederacy and their deities.<sup>37</sup> The names that remain are Taaranta, Pairaka, Khisasap, Sarasu, Khirabu, Sarapaina,

<sup>34</sup> Celtic Society of Montreal, Trans. 1887, p. 55.

<sup>35</sup> Keating: Vallancey, Specimen of a Dictionary of the Irish Language.

<sup>36</sup> 1 Chron. vii. 19; Judges ix. 46.

<sup>37</sup> Records of the Past, iv. 31.

Taitat or Zaiath-Kherri, and Tawatana. Of these the first is marked by the modern name Dourahin among the southern springs of the Kishon, and represents the Hittite Tirhanah named after the second son of Maachah of Pelet, Megiddo being Maachah's memorial, and Tabor, that of Sheber the eldest son, in the same region.<sup>38</sup> Pairaka is probably Beeroth in Naphtali, and at the same time designates the Rechabites descended from Beeri. The interchange of certain gutturals and dentals was not uncommon among Egyptian dialects, and at any rate the radical is not Beeroth but Beeri.<sup>39</sup> Many Hittite names resemble Khisasap, such as Chozeba, Gazubah, and Achshaph, but none of these perfectly transliterate the Egyptian word. If we suppose Achshaph to have been originally compounded of the Zuzimite name Shaaph or Shagaph, it would, as Achshagaph, answer to Khisasap. The associations of this name or of its geographical neighbour Achzib, the Eedippa of the Greeks, are set forth by Diodorus in connection with Rhodes, the island of the Telchins and Heliads, who were Ochimus, Cercaphus, Macareus, Actin, Teneages, Triopas, and Candales.<sup>40</sup> Ochimus married Hegetoria and had a daughter *Cydippe*, afterwards called Cyrbie, whom Cercaphus took to wife, her children being Lindus, Jalysus and Camirus. There is an extravagant mixing up of historical elements in this genealogy, but they centre geographically about Achzib and Carmel. The Telchins are the Regemites; Actin is probably Eshton, the son of Mechir or Macareus; Triopas, like the Esthonian Tarapyha and Dorpat, is Beth Rapha; and Teneages is Hanoah, son of Pasenah, as Taanach near Megiddo. Ochimus must be Chusham or Husham the Amalekite, and the same as the Egyptian Agma; Cercaphus is Rechab with a prefix; and Candales is a somewhat inverted Othniel or Gothniel. Cydippe, as a woman, should be Gazuba the daughter of Hur and Jerigoth, married first to Regem and after his death to Rapha, her son being Samlah the Greek Camirus. Gazuba's name is thus common to two regions, that inhabited by the Harumites and Heraclidæ descended from Regem, and that of the Rephaim

<sup>38</sup> The Chaldaic change of *s* to *t* obscures many Hittite names; there were places called Atabyris or Atabyron in Persia, Rhodes, and Sicily.

<sup>39</sup> Theban *h* or *th* was the Memphite *ch* or *k*.

<sup>40</sup> Diod. Sic. v. 34, seq.



proper. As Sazabe it denoted in Assyrian days the garrison city of the Hittites dependent upon Carchemish. Sarasu undoubtedly is the same name as the Babylonian Karrak, and, therefore, denotes the Zerachites of Amalek, the Thracians of the Greeks; but it is without geographical representation in northern Palestine, unless Gergesa to the east of the Sea of Galilee be identified with it. Khirabu or Khilabu is Chelbah, and Sarapaina is Sarepta or Zarephath, which found its way among the Horite Phoenicians through the alliance of Chareph of Beth Gader with the Horite Manahath's daughter. In Taitat or Zaiath-Kherri there is no difficulty in recognizing Ben-Zocheth the brother of Seti Menephtah. As a locality it may denote Tahtim-Hodshi about the waters of Merom. The Egyptian *kherri* is the Georgian *shiri*, a son, Lesghian *durra*, Basque *haurra*. Thus Zaiath-Kherri is the same word as the Assyrian Sandu-arri and Sanda-sarvi, the latter form replacing *aurra* or *haurra* with the Circassian *arps*, Yeniseian *dulbo* and Aztec *tetelpuch*, which are the same in origin as the Basque *nerabe* and Loo Choo *worrabi*. This Zaiath-Kherri answers to the Iroquois Tehotennhiaron the opponent of Taronhiawagon, who is improperly made the same person as Tawiscara. Seti Menephtah in his invasion of the Hittite country probably met his brother Ben-Zoheth or Zaiath-Kherri, and made use of his influence among the Hittite lords for obtaining a peaceful settlement of difficulties between them and Egypt. At the same time he must have caused the two Beth Horons to be built in Ephraim as refuges for his people, when the caprice of the tyrant Rameses should deprive them of favour and drive them into exile. The last name is Tawatana, which is elsewhere rendered Thepkana. It possibly denotes Tappuah or Tappuah, a state of considerable magnitude as Palestinian kingdoms went, the king of which was conquered by Joshua a hundred years after. Tappuah was a grandson of Ma Reshah.<sup>41</sup> The illegible names in the inscription, which are at least six in number, would complete the representation of the Hittite tribes, who, with the exception of the Zerethites on the Euphrates and Tigris, presented a united front to the enemy.

In the reigns of Merenptah and Rameses III., reigns which

<sup>41</sup> Joshua xii. 17; 1 Chron. ii. 43.

coincided in point of time, but which were those of two distinct persons, Horon, the eldest son of Seti Menephtah and Sherah, the daughter of the great Rameses, and Uzzen-Sherah, or Acencheres, the son of Rameses and the same princess, an invasion of Egypt by the Hittites took place. It is generally called The Invasion of Egypt by the Greeks.<sup>42</sup> Some of them were indeed Greeks, the Ekronite founders of Cyrene, but they were accompanied by other Philistine tribes, by many Midianites who became Numidians, and Hittites of Mehir, who became Mauretanians, by Zocharites, and Zerethites, and Heraclids, and Amorites from Esheol. It is impossible that their great invasion took place in the time of Rameses III., although they harassed the northern coasts in his time as in the declining years of his father, for had it been made while the Israelites were building Pithom and Raameses they would have obtained their liberty without a miracle. But after the overthrow in the Red Sea, when Merenptah became king instead of viceroy, and while Israel, therefore, was in the wilderness, the so-called Greeks poured into Egypt, driving Merenptah into the south and advancing in their victorious career beyond Heliopolis and Memphis into the heart of the country. Merenptah gathered his forces and inflicted a crushing defeat upon the invaders of Paari, which compelled the remnant to return to their own land.<sup>43</sup> The invading army was under the command of Marmaiu, son of Batta, king of the Libyans, or Lubu. Herodotus in his fourth book gives an account of the colonization of Cyrene by Battus of Thera, which is chronologically inconsistent with the appearance of a Battus before the time of Merenptah. Battus, however, was a Japhetic name, being one of the modifications of Buz, ancestral in the Ekronite family. The name of Arcesilaus, son of the Battus of Herodotus, displays the connection of the Heraclidæ of Ahahel with the Ekronites, which has been already sufficiently indicated. The Lubu of the land of Maurui, over whom Marmaiu, son of Batta, reigned, were a branch of the Rephaim, southern Lapps, and their land was named after their ancestor, Mehir, the eponym in Africa of the Moors, as in

<sup>42</sup> Records of the Past, iv. 39.

<sup>43</sup> Merenptah may be Rephah, or Resheph, sons of Beriah, rather than one of the Horons; 1 Chron. vii. 25.

Mesopotamia of the Nairi. The auxiliaries came from the land of Mateni, the Midian, from whose son Ephher, according to Josephus, Africa derived its name, and from that of Tahennu, so called after Tehinnah, the father of Ir Nahash, another grandson of Mehir.<sup>44</sup> The Mashuash who accompanied them may have been the men of Nachash; the Shekilusha were Sicilians from the Amorite Eshcol on their way to, not from, Sicily; and the Sharutana, sons of Zereth, had not yet seen Sardinia. The Luku were Hittite Lycians, for whose parentage Lecah, son of Er the Shuhite, Ama Lek, son of Temeni, and Lechem, son of Salma the Hephherite, may compete; but the Akauasha, Tursha, and Kahaika, in such a mixed multitude of Philistines, Midianites, Horites, and Hittites, defy definite identification. These were the peoples who carried civilization all through northern Africa and across the Mediterranean to many coasts of southern Europe. Sallust quotes from the library of king Hiempsal a story of the invasion of Numidia by Hercules and his army of Medes, Persians, and Armenians.<sup>45</sup> Movers is not far astray in asserting that the Hycsos, leaving Egypt for the west, became the Numidians and Mauretanians.<sup>46</sup> The Hycsos, typical Turanians, are, however, to be carefully distinguished from the Amorite tribes, that, according to tradition, fled from the arms of Joshua along the same route.<sup>47</sup> Yet there seems to have been a remarkable fusion of peoples and of language in northern Africa, producing the Berber type of humanity and of speech, which has much in common with the Celtic. In point of worship and arts there is much similarity between the former inhabitants of the Canary Islands, or the Guanches, and the Peruvians, so that comparative ethnologists have been led to regard the latter as Guanche colonists, rather than the guardians of the eastern limits of that widespread Khitan race, whose western bound was fixed in the Canaries.<sup>48</sup>

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<sup>44</sup> Josephus, *Antiq.* i. 15.

<sup>45</sup> Sallust, *Bel. Jug.* xviii.

<sup>46</sup> Ap. Guigniaut, ii. 836.

<sup>47</sup> Procopius, *Bel. Vandal.* ii. 20; Leo Africanus, *Descriptio Africae*; Shabeeny's *Travels*, by Jackson, London, 1820.

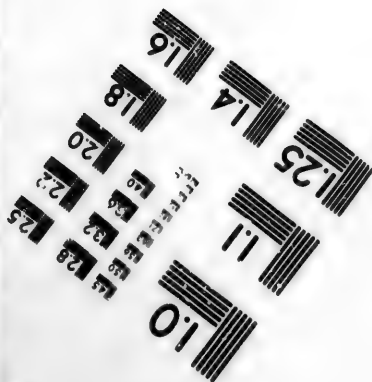
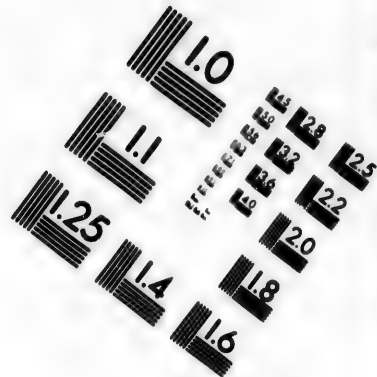
<sup>48</sup> Glasse, *History of the Canary Islands*; Malte Brun, *Geog.* vol. iv.; Pegot Ogier, *The Fortunate Isles*, by Frances Locock; *Peruvian Antiquities*, 14, 32.

## CHAPTER XVI.

THE HITTITES IN PALESTINE AND THE NEIGHBOURING  
COUNTRIES BEFORE THE RISE OF THE ASSYRIAN EMPIRE  
(CONTINUED).

LEAVING the colonizers of Africa to spread along its Mediterranean shore and drive the descendants of Mizraim and Phut into the interior, we turn to the Hittite Confederacy at Kadesh. It seems to have done more than hold its own against the Amorites, for the family of Paseach, aided by the Heraclidae and Ekronites, had passed over Jordan, and, in the person of Og or Gog, had assumed sovereignty over the Amorites in Bashan and Gilead, while Sihon the Amorite indemnified himself for this loss by depriving Moab of her northern boundaries. The Zerethite sons of Anak lingered about Hebron, and, with some of the Rephaim who appear, like them, to have been favoured by the Philistines, maintained themselves against the Amorite Confederacy, framed on the model of the Hittite with Jerusalem at its head. A collision took place during the obscure period that intervenes between the last Egyptian record of Palestinian warfare and the entrance of Israel into Canaan between the Heraclidae and the descendants of Shimon the Beerothite, but where this took place it is hard to say. It may have been to the north of Bashan, where the kingdom of Hamath Zobah sprang into existence, through whose country the posterity of Regem must needs pass to get to Carchemish, the historical seat of the family. Soon after leaving Egypt, Moses sent spies into Canaan who brought back a report of the state of the land, of which we possess but a brief summary.<sup>1</sup> The spies had entered by the road from the south which passed by Hebron, and had thence made their way northward to Rehob, opposite the springs of Jordan. In the south they found the Amalekites in the occupa-

<sup>1</sup> Numb. xiii.



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tion of part of their ancient domain, separated from the rest of their Hittite brethren, with the exception of the Kenite families of Arabia Petraea. In Hebron they found more Hittites in the three sons of Anak the Geshurite. The Canaanites, whom the spies saw dwelling by the sea and by the coast of Jordan, were the Sidonians, the Phoenicians or Beni Jaakan, and the Girgasites; and in the mountains were the Hittites, Jebusites, and Amorites.<sup>2</sup> In the enumeration of the tribes, the reporting spies appear to have begun at the north with Sidon and the Phoenicians, next to whom came the Hittites, extending from Rehob to the mountains of Bethel, then the Jebusites in Jerusalem and Bezek, and finally the Amorites in all the south country to the border of the Amalekites. No mention is made of the Philistines and the other Japhetic tribes scattered through the land, nor of the occupation of Jericho by a branch of the family of Jerachmeel, the ancestor of the historical descendants of Japheth. In their wanderings in the wilderness, Israel's only enemies were the Amalekites of the desert under their Agag, and a body of Canaanites, perhaps journeying from the Persian Gulf to seek a western home like the Amorites, whose king was Arad. When they came to the Amorite border, no attempt was made to combine the forces of the trans-Jordanic tribes against them, which may be regarded as an indication that the kingdoms of that region were mutually hostile. Joshua conquered them in detail, first reducing the Amorite kingdom of Sihon, which lay between Moab and Bashan, and, by a stroke of military genius, hindering future combinations in that quarter. Og or Gog, who was lord of the Amorites of Gilead and Bashan, and who reigned in the ancestral seat of the Rephaim, Ashteroth Karnaim, was himself no Amorite. His name is Hittite, the Circassian *gug*, the heart, Basque *gogo*, thought, desire, feeling, which the Japanese has lengthened to *kokoro*, meaning both heart and thought, of which *kokochi*, a synonym, answers to the Choctaw *chukesh*. The Lydians, among whom the historical Gyges appears, were Hittites of Laadah; and Gog, the son of Shemaiah and descendant of Paseach, is the only person of the name mentioned in

<sup>2</sup> For Beni Jaakan as Phoenicians, see my article on the Phoenicians in the *British and Foreign Evangelical Review*, July, 1875, p. 425, seq.



the Kenite genealogies. It is also expressly stated that Og was of the remnant of the Rephaim.<sup>3</sup>

Gog of Bashan is a character of much interest. The rabbins tell unnumbered stories about him, each more extravagant than the last.<sup>4</sup> Gog and Magog is not a mere Bible expression, but is as common in the east as *Krethi und Plethi* in Germany.<sup>5</sup> Two Latin legends relate to Gog. The first is that of Caeculus, son of Vulcan, who built Praeneste in Italy, a city connected with Anagnia, after a lifetime spent in robbery and pillage. Having no inhabitants for his city, he besought his father, Vulcan, to acknowledge him before the neighbouring people. Suddenly a flame shone all round about him, and the multitude that had assembled to behold the adventurous stranger at once consent to become his subjects. The second legend calls him Cacus, also a son of Vulcan, and a robber like Caeculus. He was a giant of enormous bulk, from whose mouth fire and smoke were emitted. His cavern in the Aventine Hill was hung round about with the heads and limbs of his victims, and the whole land was in terror because of his ravages. When Hercules came thither with the oxen of Geryon, Evander hospitably entertained him, but Cacus stole away the hero's herds. Thereupon Hercules attacked the monster, and, spite of his blasts of fire, strangled him in his arms. Dionysius of Halicarnassus adds that Hercules disbanded part of his troops, and settled them in the land over which Cacus had tyrannized. The same person appears, although out of date, as Cocalus, King of Camici, or, according to Pausanias, of Inycus, in Sicily. To him Daedalus fled, and when Minos came in search of that ingenious but wicked subject, Cocalus scalded him to death in a hot bath. Another form of Gog is Caucon, of whom we know little more than that he was the eponym of the Caucones of Elis and Bithynia. Geographically his name is connected with Samicus and Anigrus, and genealogically with Phlyus, doubtless the same as Phlias, son of Cacus and grandson of Temenus. Pausanias states that Caucon, son of Celaenus, brought the rites of the great goddesses to Messenia. The

<sup>3</sup> Deut. iii. 11.

<sup>4</sup> Baring-Gould, *Legends of Old Testament Characters*.

<sup>5</sup> The Talmud; The Koran; Firdusi, *Mirkhond*.

Gygæa pelus of Lydia is connected with Magnesia; and Nicolas of Damascus says that the Magnesians, having disfigured Magnes, a beautiful youth of their city beloved by Gyges, that monarch took their city. Gyges, again, was a usurper who married the wife of Candaules, the son of Myrsus, and the last of the Heraclidae. His story is variously told. According to Herodotus, Candaules, proud of his wife's beauty, secretly introduced his officer, Gyges, into her bedchamber, which the queen discovered and offered Gyges his choice of death or the assassination of his master. Gyges chose the latter and became king. But Plato says that Gyges was a herdsman, and that, while feeding the flocks of the King of Lydia, a great earthquake took place which made a rent in the ground. Into this chasm he descended and found a brazen horse with an aperture in its side. Looking in, he saw a royal corpse with a ring on its finger. Returning to his brother herdsmen, he found that by turning the ring he could make himself invisible. With this potent ally he took possession of the queen, murdered the king, and ascended the Lydian throne. Nicolas of Damascus represents Gyges as the descendant of one Dascylus, whom the Lydian Adyattes had assassinated. A prophecy had gone before that vengeance should come in the fifth generation, in which were Sadyattes the king and his officer, Gyges. The latter was sent by the king to bring home his bride, the daughter of Arnossus, King of Mysia. On the way he insulted the young queen and was condemned to die, but, collecting a band of followers, he suddenly fell upon Sadyattes in the bridal chamber and put him to death. In this last, Sadyattes looks like Sandacus, who, according to Apollodorus, married Pharnace, daughter of Megessarus, and built Celenderis in Cilicia, which Bochart supposes to be a corruption of the land of Gilead. Arnossus and Pharnace are forms of Ir Nahash, the son of Tehinnah the Nairi, while Sadyattes, as a Zoheth, would explain the Messenian and Magnesian connection as relating to Meonothai, whose people the Egyptian monuments call Mashanat. Candaules also is probably the rendering of the original name Gothniel which heads the line of Kenezites to which Meonothai and Zoheth belonged. But they were in no sense Lydians, while Myrsus and Magnes might well stand for the two genuine Lydian

names, Mareshah and Meon. The Maonites also were certainly to the east of Jordan in the time of Gog, having removed from Beth-Baal-Maon in Moab into the country east of Bashan. Gog was plainly a usurper. It is said that he "dwelt at Ashtaroth and at Edrei, and reigned in mount Hermon and in Salcah, and in all Bashan unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon, King of Heshbon."<sup>6</sup> Edrei or Edregi, supposed to be the Hadrach of Zechariah's prophecy, was a transported name, there being a place so called near Capernaum, which is mentioned in the book of Joshua with Kedesh and Hazor.<sup>7</sup> Hermon was certainly named after Harum the father of Aharhel; and Salcah may be a form of Zerach furnishing the Egyptian Sarasu. The name Ir Nahash, which appears equally in Arnossus, Pharnace, and Praeneste, as well as in the Mysian Lyrnessus united with Pedasus, has no place in the Hebrew record of Palestinian geography. When Nahash appears in the Bible as a proper name it is always connected with Ammon. In Greek story Edrei connects with the nine-headed Hydra of Lerna, which was slain by Hercules at the spring Amy-mone. Lerna is an abbreviation of Lyrnessus denoting Ir Nahash, and Amy-mone is the Greek version of Jemima, the name of Job's eldest daughter. Pausanias tells how the Hydra was nourished under a plane tree near the fountain of Amy-mone, and how Philammon instituted the Lernaean mysteries in connection with it. The number nine was sacred to the family of Hamath, but also to that of Tehinnah, for the nine Muses of Parnassus belong to the same story as the nine-headed Hydra of Lerna. As Lerna is to Lyrnessus, so is mount Parnes to Parnassus, for on that mountain were the statues of Jupiter Parnethius and Jupiter Semaleus, uniting the name of Ir Nahash with that of Samlah.<sup>8</sup> According to Strabo, the abodes of the Hydra and the Stympalides were in close proximity. Paseach also connects with the story in Amy-mone, his granddaughter Jemima. Nahash is famous in Sanscrit story as the great serpent Nahusha, whose identity with Ir Nahash is established by his descent from Ayus

<sup>6</sup> Josh. xii. 5.

<sup>7</sup> Zech. ix. 1; Josh. xix. 37.

<sup>8</sup> Pausanias.

and Pururavas. He was a great king and devotee of the gods, who, by making the sacrifice of a hundred horses, dethroned Indra himself. Then he claimed the celestial throne and Sachi the spouse of the god. None dared openly resist him; therefore Sachi consented to a union with the presumptuous monarch on condition that he would come to her in a car drawn by Brahmins. The intoxicated Nahusha harnessed the Brahmins to his car and hastened to meet the goddess, but as the sages were not quick enough in their movements, he gave Agastya, the nearest of them, a kick on the head, crying at the same time "*sarpa, sarpa*," (go, go!); on which the Brahmin answered "*sarpa, sarpa*," (snake, snake!) and hurled the king of Pratishthana to the earth, where he crawled a huge serpent for ten thousand years. It was he who hugged the Bharatan Bhima in his folds, and who, letting him go at the request of Yudisthira, was by that hero set free from the curse of Agastya and allowed to ascend to heaven.<sup>9</sup> Nahash is the Hebrew word for a serpent and for brass, and is used by Job to denote the *draco volans* or flying serpent.<sup>10</sup> The brazen horse in the story of Gyges connects with this word. Druhyu, a son of Nahusha is a Typhonian monster answering to the Hydra and Edregi. The Persian story of Ir Nahash calls him Piranwis-ah, and makes him the commander of the armies of Afrasiab, king of Touran. As Zohak and Afrasiab belong to the same family, the latter is Ophrah the Kenezite, connected, however, with the Rephaim through his grandfather Abiezer, the son of Samlah. It is impossible, therefore, that Ir Nahash can have been Ophrah's general, but he may have acted in that capacity for his ancestor Othniel. Mirkhond makes Siyawesh or Ziph of the line of Jabez marry Ferangiz the daughter of Piranwis-ah. In the Greek history of the Argive line, a Lynceus, otherwise unhistorical, is introduced as the son of Ægyptus and the only one spared among his fifty sons by the daughters of Danaus. The Persian account explains this double relation of Lynceus as Ir Nahash to the families of Jabez and the Kenezites of Dinhabah. Sir George Cox, however, by a happy stroke of genius unites Lynceus and the Hydra. After stating that the Danaides threw the heads of

<sup>9</sup> Mahabharata.

<sup>10</sup> Job xxvi. 13.

their slain husbands into the marsh grounds of Lernai, he goes on to say: "But one of the Danaides refused or failed to slay her husband. The name of this son of Aigyptus is Lynkeus, a myth to which Pausanias furnishes a clue by giving its other form Lyrkeios. But Lyrkeios was the name given to the river Inachos in the earlier portion of its course, and thus this story would simply mean that although the other streams were quite dried up the waters of the Lyrkeios did not wholly fail."<sup>11</sup> Without discussing Sir George's explanation, his note to this passage may be added as it stands. "The head of Lynkeus (Lyrkeios), the one stream which is not dried up, answers to the neck of the Lernaian Hydra. So long as streams were supplied from the main source, Herakles had still to struggle with the Hydra. His victory was not achieved until he had severed this neck which Hypermnestra refused to touch. The heads of the slain sons of Aigyptos are the heads which Herakles hewed off from the Hydra's neck: and thus this labour of Herakles resolves itself into the struggle of the sun with the streams of the earth, the conquest of which is of course the setting in of thorough drought." Immediately after the passage in Pausanias to which Sir George Cox refers, the geographer mentions Epidaurus, a place answering to the Palestinian Abiezer and the Indian region of Abisarus, of which he says, Deiphontes and Hyrnethus the Heraclids took possession. But Temenus the head of the Heraclidae had been king over that region, and had given his daughter Hyrnetho in marriage to his kinsman Deiphontes, who was better loved by Temenus and the Argives than were his own sons Cisus, Cerynes, and Phalces. The brothers determined to take Hyrnetho away from Deiphontes, and, as she refused to go with them, they took her by force and drove away with her in a car. Deiphontes and his Epidaurians pursued and killed Cerynes with a dart, but, fearing lest he might wound Hyrnetho to whom Phalces clung, he endeavoured to drag him away. Phalces, however, so violently pressed his sister that she died in his arms; whereupon he disengaged himself from the grasp of Deiphontes and fled in terror, leaving the unhappy Epidaurian to build the Hyrnethium in honour of his dead wife.<sup>12</sup> Another story of

<sup>11</sup> Aryan Mythology, ii. 270.

<sup>12</sup> Paus. ii. 28.

Nahash is that of the Megaric Nisus, made the father-in-law of Megareus, who is evidently the same person as Macareus, king of Lesbos, called by Diodorus a son of Crinacus. Like Samson, the strength or fortune of Nisus was in his hair, and, so long as the purple lock remained uncut, his life and happiness lasted. But when Minos besieged Megara, Scylla, the daughter of the king, fell in love with the Cretan, and, cutting off the lock from her father's head while he slept, gave it to the invader who thus obtained the city. Minos, instead of being gratified, was disgusted with Scylla's treachery, and, tying her by the feet to the stern of his ship, dragged her through the sea till she was drowned. Two Irish stories exhibit relations to that of Hynetho. In the time of Connor, king of Ulster, a prophet foretold injury to the kingdom from the child of Feidhlim, his secretary. Connor, however, would not allow this child to be put to death, but shut her up in an impregnable tower surrounded by a strong garrison, appointing a wise woman named Leabharcham to be her gaoler. The princess Deirdre grew to be a woman of singular beauty. Looking out of her window one wintry day she saw the blood of a calf just killed lying on the snow, and a raven feeding upon it, and prayed that she might have a husband "who had a skin as white as the driven snow, hair as shining black as the feathers of a raven, and a blooming red in his cheeks as deep as the calf's blood." Her governess told her that Naois, the son of Visneach, corresponded to such a picture, and then, at the princess's request, entered into correspondence with Naois. With the aid of his brothers Ainle and Ardan and a hundred and fifty followers, the son of Visneach stormed the castle and carried Deirdre off to Scotland. The king of Scotland sought to deprive Naois of his bride, so that he was compelled to sue Connor for permission to return to Ulster. Connor apparently consented, but as soon as the three sons of Visneach landed, his general Eogan, chief commander of the Fearmoighe, treacherously slew them and carried Deirdre to the king. For some time she remained in confinement bewailing her beloved Naois, but Connor brought her out and bestowed her upon the murderer of her husband. Between Connor and Eogan she was borne in a car towards the castle of the latter, and on the way the cruel king amused himself making

coarse jests upon the prisoner, which so incensed her that she threw herself violently to the ground and beat out her brains. The other story is that of Macha, wife of Cruin, the son of Adnamhuin. Connor compelled her, although with child at the time, to run a race with his horses. She came first to the goal, but immediately gave birth to a son and daughter and died leaving a curse upon the men of Ulster. "And heaven heard her, for the men of that province were constantly afflicted with the pains of childbearing for many years, from the time of Connor, who then reigned in Ulster, to the succession of Mal, the son of Rochruide."<sup>13</sup> The circumstances of Hymetho's death were similar to those of Macha: and the enemies of Siyawesh attempted to destroy the unborn son of Ferangiz.

The story of Macha is valuable as shedding light upon a strange custom peculiar to that Chelubite branch of the Achashtarite race to which Paseach and Ir Nahash belonged. In Bearn it is called the *Couvade*, and consists in the rising of the mother from her bed immediately after the birth of her child, and the father taking her place, there to receive the compliments of the neighbours. Various writers cited by M. Francisque-Michel find the same usage in Biscay and Navarre. M. Chaho has attempted to explain it by the legend of Aitor (Achashtari), the father of the Basques. While in exile upon a mountain a son was born to him, and the mother, fearing for the life of the infant if she remained with him doing nothing, placed him under the father's care and went away to provide for the wants of the family. Since then the Basques have preserved this ceremony in memory of the privations of their first parents.<sup>14</sup> Strabo knew of this custom, and says concerning the Iberian women of Spain: "They cultivate the ground, and after childbirth put their husbands in bed in their place and wait upon them."<sup>15</sup> Diodorus Siculus found it in Corsica, where a strange and very difficult language was spoken: "They (the Corsicans) observe a ceremony of a most fantastic character at the birth of their children. They pay no attention of any kind to their wives while they are in labour;

<sup>13</sup> Keating.

<sup>14</sup> Francisque-Michel, *Le Pays Basque*, 202.

<sup>15</sup> Strabo, iii. 4, 17.



but the husband goes to bed and lies there a certain number of days as if he were the patient."<sup>16</sup> Apollonius Rhodius notes the custom as pertaining to the Tibareni, neighbours of the Chalybes on the south-eastern shore of the Black Sea. The passage is thus translated by Mr. Preston:

"Advancing in their course the advent'rous band  
Were borne along the Tibarenian land.  
Among that race strange usages they find,  
Inverting all the customs of mankind:  
When to the light their infant offspring rise,  
The husbands utter groans and piercing cries;  
With many a bandage bind the drooping head,  
And, helpless, sink upon the sickly bed:  
The wives for them the choicest food prepare,  
And baths adapted for the teeming fair."<sup>17</sup>

In the travels of Marco Polo this *couvade* is attributed to the Zar Dandan or Golden Teeth, who are the Miau-tze of West Yunnan in China, and to the present day "the father of a new-born child, as soon as its mother has become strong enough to leave her couch, gets into bed himself and there receives the congratulations of his acquaintances."<sup>18</sup> Sir John Lubbock cites the custom as common to the Caribs of Guiana, the Abipones of the Gran Chaco and the Dyaks of Borneo, to whom Dr. Tylor adds the Koravans of India.<sup>19</sup> It is this practice as reported by Marco Polo, which occasioned Butler's couplet

"Chineses go to bed  
And lie in in their ladies' stead."

Herodotus relates that a judgment of the same nature as that which fell upon the men of Ulster visited the Scythian invaders of Egypt in the time of Psammetichus, on account of their plundering the temple of Venus Urania at Ascalon.<sup>20</sup>

The different traditions thus set forth indicate, first a connection of the tribe of Ir Nahash with Edrei, which Og possessed in addition to Ashteroth Karnaim, the ancient seat of the Rephaim.

<sup>16</sup> Diod. Sic. v. 11.

<sup>17</sup> Preston, *Argonautics of Apollonius Rhodius*, London, 1811, vol. i. p. 153.

<sup>18</sup> Yule, *Marco Polo*, ii. 52.

<sup>19</sup> Lubbock, *Prehistoric Times*, 10; Tylor, *Primitive Culture*, i. 76.

<sup>20</sup> Herodot. i. 105.

An inscription of Shalmanezer places Adduri in the immediate vicinity of the Nairi kingdom of Dayani, which represents Tehinah the father of Ir Nahash.<sup>21</sup> They also indicate a distinct relation subsisting between the Kenezites of Elephantine and the family of Ir Nahash, first in Egypt, and afterwards in Palestine, where these Kenezites were found in the country of Abiezer, the chief town of which was Ophrah or Beth Leophrah. This is further vouched for in geographical nomenclature by Lyrnessa as a name of Tenedos or Leucophrys, the island of Cyrenus and Tennes. If, however, the Hycsos city Arnath be the same as Terenuthis, which is to the west of the Delta, a later Egyptian home of the family must be looked for in the south, probably about Berenice, a name common to Ethiopia and Cyrene. An association of the two Nairi lines of Paseach is also displayed, which appears in the Troad, where Pedasus and Lyrnessus were twin cities, and in Syria where the same river bore the two names Orontes and Thapsacus. Pausanias says that a Roman emperor, whom he does not name, turned the Orontes into a new channel for the benefit of his fleet, and in the dry bed of the old channel found an urn of earth more than eleven cubits high, in which was the body of a man of equal height. An oracle declared that the body was that of an Indian named Orontes.<sup>22</sup> The representative of the line of Paseach is Gog, the Lydian Gyges, who appears at first in a humble station; and the reigning king, whether he be Caudales or Sadyattes, an Othniel or a Zoheth, belongs to the Kenezite family. The seat of this family was probably Abiezer in central Palestine near the Jordan and the water of Tappuah, belonging to Mareshah. Its king had strengthened his throne by taking in marriage a daughter of the king of Ir Nahash, who for convenience may be called Pharnace or Berenice, but the question arises whether he took her with or against her will. Gibbon has preserved a remarkable parallel to Herodotus' story of Gyges in that of Rosamund. She was the daughter of Cunimund, king of the Gepidae, and was sought in marriage by Alboin, king of the Lombards. By stratagem and force he gained possession of the fair princess, but the Gepidae and the Romans overcame him, and

<sup>21</sup> Records of the Past, iii. 94.

<sup>22</sup> Paus. viii. 29.

he was compelled to relinquish his prey. Alboin then called in the aid of the Chagan of the Avars, against whose multitudes the Gepidae could not stand. Cunimund with the bravest of his warriors fell fighting, and Alboin had a drinking cup made of his skull. He carried off Rosamund once more, who appeared to be well satisfied as the queen of Lombardy, soon afterwards gained by her warlike husband's valour and military skill. In a palace near Verona he feasted with his warriors, and when the banquet was far advanced had Cunimund's skull filled with wine and sent it to the queen to drink. Rosamund dissembled and touched the sacred relic with her lips, vowing inward revenge. Helmichis, the king's armour bearer, was her agent. When she had deprived Alboin of all weapons, and lulled him to sleep, he entered with a band of followers and killed the tyrant, whose fall his queen smiled at beholding. The Lombards drove her forth, and with Helmichis, her daughter, and the faithful Gepidae, she sought refuge with Longinus, the Exarch of Ravenna. The Exarch sought her in marriage, and she prepared to make away with Helmichis in order to bring about this union. But while he drank the cup she tendered him, he did not drain it; there was enough left to serve Rosamund as she had served him, and with his dagger at her breast he compelled the guilty queen to partake of the poisoned draught which ended both their lives.<sup>23</sup>

Cunimund, Alboin, Longinus, and probably Rosamund and Helmichis, are historical characters belonging to the second half of the sixth century, just as many personages in the *Nibelungen Lied* pertain to the middle of the fifth; yet the traditions concerning them are twice-told tales. The Gepidae were of the same lineage as the Franks, and these were Germanized Hittites, as were the Norse Varangians and British Bernicians. Nennius deduces the Bernicians, from whom the Deirans were separated in the time of Soemil, perhaps Samlah, having been previously one people, from Beornec, son of Beldeg, or Baldur, son of Woden; and states that from Beornec in the eighth generation came a queen Bearnoch.<sup>24</sup> Between these, however, he brings in Ingwi and Eoppa of the line of Paseach, and Theodric a Hadadezer.

<sup>23</sup> Smith's Student's Gibbon, ch. xxiv.

<sup>24</sup> Nennius, ch. 61.

These were the same as the Franks of Europe, descendants of Ir Nahash, Berenice, Parnassus. The Gepidae, however, although closely related, were not the same people, but a Germanized remnant of the Cappadocians, or Jabezites, called in southern Italy Messapian Iapyges. It is clear now why the Sanscrit documents make Gritsamada, who was the brother of Nahusha, the son of Vitahavya or Mezahab, and, at the same time, call Vitahavya's descendants the Srinjayas. By a union, represented in Persian story as the marriage of Siyawesh and Ferangiz, the line of Ir Nahash, Srinjaya, or Ferangi, was leagued with that of Jabez, so that Cappadocia owned a Tyana and a Parnassus. But the Gepidae, if they told the story of Rosamund, derived it not from their own, but from Frankish traditions. The Lombards again, of whom Alboin her husband was king, were the halbardiers descended from Leophrah, the Olymbrius of the Cilicians, the Zeus Labrandens of Caria bearing an axe, the Labradh of Irish story with his green-headed partisans; and to their line belonged Godoniel and Zoheth, or Candales and Sadyattes. They also were Germanized Hittites. It is not alleged that any of these peoples, Gepidae, Franks, Lombards, were of pure Hittite blood. The rule of the Hittite confederacy, as shown in the institutions of the Iroquois league, was to strengthen the Long House by admitting any tribes that were willing to enter the League and conform to its usages; and the introduction in this way of large bodies of people, from time to time, must account for the enormous extension throughout the habitable world of Hittite names, customs, and traditions. The story of Rosamund is thus an old tale of enmity between the men of Ir Nahash and the Kenezzites, carrying us back through the traditions of the Lydian Gyges and the mere mention of Og of Bashan, as the lord of an Edrei that did not rightly belong to him, to that obscure portion of Hittite history that lies between the reign of the third Rameses and the entrance of Israel into Canaan.

This story leaves us in doubt as to the true character of the princess or queen through whom Og claimed Edrei, and as to his treatment of her. Of the traditions referred to, the Greek one of Hynetho, the Persian of Ferangis, and the Irish, relate to an Egyptian alliance between the families of Jabez and Ir Nahash

which was distasteful to the Kenezzites of Elephantine. All these accounts coincide in representing the Kenezzites as killing the husband and acting cruelly towards the wife; and in some way, not yet very clear, the practice of the *couvade* originated in her history. As the Coptic language turned Paseach into Pthah, so it converted Nahash into Neith. This Neith, tutelary goddess of Sais, corresponds to the Greek Athene and Roman Minerva. The oldest accounts of the birth of Minerva make her motherless, a child of Jupiter. The monarch of the gods, learning that his spouse Metis was about to bring forth a daughter excellent in wisdom, and a son who should rule the universe, swallowed her, like the Lydian Cambles, to prevent this catastrophe. But the pains of maternity came upon the deity, who only found relief when Vulcan cleft his skull, and Minerva full-armed sprang from it. The child-bearing Jupiter was a common subject of the artists of that Hittite people, the Etruscans. The favourite tree of Minerva was the olive. It is not a mere coincidence that Minerva was worshipped at Epidaurus, where was the Hyrnethium surrounded on all sides by wild olive trees, which Deiphontes consecrated to the memory of his murdered Hyrnetho and forbade any one to touch. No less a personage than Jupiter was the first to keep the *couvade*, but that the great Zeus was the Ziph, Siyawesh, or Deiphontes, whose child-bearing wife came to a tragic end through the cruelty of the Kenezzites, is more than one would be disposed to assert. This Egyptian legend being separated from the mass of tradition, there remains that of the second Pharnace. Under that name she was the wife of a Sandochus, and, as a daughter of the king of Arnossus, she was the bride of Sadyattes, both of these representing a Zoheth, or Sandes, in the Kenezzite line of Leophras. Here we have the original of the Lombard story. In Auranitis, to the east of Bashan and to the north of Ammon, dwelt a descendant of Ir Nahash, the son of Tehinnah, who had extended his conquests into Bashan, founding in that country the city of Edrei. He was conquered, however, by the Kenezzite Zoheth, who took his daughter in marriage and became, if indeed that had not already been his position, the head of the Hittite confederacy. Og, or Gog, a descendant of Job and Paseach, was in the service of Zoheth, and was, like his race, a man of great

stature, of personal courage, and manly beauty. He was related to the family of the conquered and slain king of Auranitis, and, therefore, to the queen by a common descent from their ancestor Eshton. It is true that Zoheth might claim the kingdom of the Rephaim through Abiezer, a Rapha; but when Abiezer married Hathath, the Kenezite princess, he virtually renounced his birth-right and became an adopted member of the Kenezite family. The Lydian traditions, while acquitting Zoheth of the brutality attributed to his representative in the story of Rosamund, yet make him guilty of dishonourable conduct towards his queen. If this were not sufficient to alienate her from him, the remembrance of indignities inflicted upon an earlier Pharnace in Egypt by the race to which he belonged would fill up the cup of indignation, and lead her to invoke the interference of her kinsman Gog. It was he who called in the Amorites, by some jugglery, like Caeculus, gaining the ascendancy over these invaders; and with their aid he overthrew the dominion of the Kenezites in Bashan, slew Zoheth, and appropriated his queen. Then, having married Pharnace, he thereby became king of Praeneste, or, as Latin tradition inverts the story, the Hernici ruled in Anagnia; for the Hernici were the men of Ir Nahash, and the Anagnians were Gog's people, the descendants of Hanoch. Of Pharnace's fate we know nothing, but Gog, after a career of conquest and rapine, was, like Cacus, slain by an Israelite Hercules, Joshua, the son of Nun, whose chief friend was not indeed Evander, but Caleb, the son of Jephunneh, a member of that Kenezite family whose head Gog had treacherously murdered. How the story of the death of Cacus found its way to Italy is a question hard to answer, but it must have travelled from the East with a race, Kenite or Kenezite, friendly to the Israelites and, at any rate, inimical to the Etruscans, of whom the Paseachites, or Japuscen, constituted a division. Probably the Oscans, Ausones, or Aurunci, carried the tale. With the victory of Zoheth the empire of Nahusha fell; with that of Gog, the so-called Lydian Heraclidae, who were not really such, were superseded; and, coincident with his overthrow, was the rise to supremacy over the Hittite tribes of the race of Zochar in the person of king Jabin of Hazor.

Joshua did not attack the Ammonites nor the men of Ir

Nahash, who were doubtless confederate with them; but he defeated the Moabites and their Midianite allies, slaying the five princes of Midian, Evi, Rekem, Zur, Hur and Reba, together with the false prophet Balaam, the son of Beor, from the land of the Ammonites. On the west side of Jordan his first conquest was Jericho, a Japhetic, or as the Sanscrit writers would say, a Brahman city. In Greek story it is probably represented by the first Orchomenus inhabited by the Phlegyans and Eteocles, the Jerachmeelite Bela or Belag and Jediael or Jedigael, who were destroyed by incessant storms and fearful earthquakes, save a few that fled to Phocis. After the fall of Jericho and the connected Ai, one of the chief members of the Amorite or Hornet Confederation, Gibeon, fell away to Israel, with its dependent cities, thus weakening greatly the forces of the Amorites. Five kings, of whom Adoni Zedek was the leader, mustered their forces, but by a famous night march Joshua came unexpectedly upon them and put them to total rout. The story of Cacus makes the Israelite leader a Latin Hercules, and that of the Campi Lapidei confirms the identification, showing that the people from whom the Romans gained their information were favourable to Israel. Æschylus first told the story of the Stony Fields which the geographers place between Marseilles and the Rhone. There, Albion and Bergion, or Alebion and Dereynus, if we follow Apollodorus, met Hercules in his career of western conquest. The hero's weapons failed him and he invoked the aid of Jupiter, who rained stones from heaven and destroyed the Ligurian giants. Diodorus tells of the conquests of this Hercules in Sicily, and mentions among the famous captains overcome by him, Gaugates, Cygaeus, Leucaspis, Pedicrates, Buphonus, and Crytidas, of whom Gaugates and Cygaeus seem to represent Gog, and Buphonus, Jabin of Canaan. The kings of Makkedah and Libnah, and Horam, king of Gezer, whom Joshua discomfited in the south, were, in all probability, Amorites, as were the five confederate kings. In that same south country Joshua afterward cut off the Anakim, evidently a generic term, for it applies to the Zerethite remnant named after Anak, the son of Arba and descendant of Jeshur, and also to the Philistines, a Japhetic people. When Sheshai, Ahiman and Talmai were slain, their families



appear to have taken refuge in the kingdom of Geshur, alongside of that of Maachah, and to the north of Bashan. This seems not to have been accomplished until after Joshua's death, at the time when Adoni Bezek, a tyrannical and cruel Amorite king, was taken with his city of Bezek and executed for his crimes. The Philistines, like the Ammonites, were spared because of the ancient friendship that subsisted between them and the Israelites in their Egyptian home.

At last the Hittites declared war. The head of their Confederacy was Jabin king of Hazor; "for Hazor beforetime was the head of all these kingdoms."<sup>25</sup> Hazor was situated to the north of Kadesh Naphtali, and like the Latin *castrum* which as *chatsor* it resembles, means a castle. This is in Hebrew, however, not in Hittite. Its representative in Pontus was Gaziura, the ancient residence of the Pontic kings; in Venetia, Hadria; and in Japan, Katsura, the abode of Sui Sei the second emperor of that country. In Japanese the word is supposed to mean the *Dolichus hirsutus*, a plant of the bean family, which is a somewhat improbable name for a city. Its king was Jabin, a modified Jephunneh, belonging to the same family as Jephunneh, son of Abraham's contemporary Ephron, that namely of Zochar. This family has no royal record since the time when Ephron ruled in Hebron. From that time the Zocharites became physicians, but whether in Egypt or in Palestine or both is hard to say. The Odyssey, indeed, makes the Egyptian physicians more skilful than others because they were of the race of Paeon, but no distinct traces of the family have been found in the land of the Pharaohs.<sup>26</sup> Their great African home was Cyrene, to which they must have migrated through northern Egypt and Libya. As the Takkaro they were a warlike maritime people associated with the Shardana or Zerethites in raids upon the Egyptian coast.<sup>27</sup> In Cyrene, Hippon was one of their earliest settlements, and it was a royal name, for, according to Solinus, the Phoenician Elissa or Dido purchased from Japon, king of Libya, the ground on which she erected Carthage.<sup>28</sup> After Hippon, settlements of

<sup>25</sup> Joshua xi. 10.

<sup>26</sup> Odyssey, iv. 232.

<sup>27</sup> Lenormant's Manual, i. 265; Kenrick's Egypt, ii. 278.

<sup>28</sup> Solinus, xxvii. 10; Japon and Hippon are forms of the same name.

Zocharites were founded in Apollonia, which commemorated Ephron, in Teuchira, and in Augila far inland, the centre of the Nasamonies and Garamantes, descended from Nacham and Garmi. The Zocharites thus constituted an important element in the Hittite population of northern Africa. They have also been traced to southern Assyria, in which country they appear to have shared royalty with their brethren the Zerethites. But early in Egyptian days, a body of the descendants of Zochar established itself along with the related Hamathites in the north of Palestine, between Capernaum, named after Zophar the Naamathite, and the springs of the Jordan at Paneas. The bond that linked the physicians and the scribes was the union of Jether, the son of the Hamathite Ezra, to Jehudijah, the daughter of Caleb the Zocharite, a princess whose name was translated into Hittite as Mabug or the Excellent Oracle. In the days of Hittite supremacy in the south, the families had dwelt in what afterwards came to be Judea, where Socho, Gedor, and Zanoah were indications of Hamathite occupation, while Keilah and Naamah marked the presence of the Zocharites. As early, however, as the reign of the first enslaver of Israel, they had been driven into the north, for the author of the Travels of an Egyptian, in his reign, makes mention of places bearing their characteristic names in that quarter. "Didst thou not then go to the country of Kheta? Hast thou not seen the land of Aup? Knowest thou not Khatuma, Ikatai, likewise; how is it? The Tsor of Sesortris, the city of Khaleb in its vicinity; how goes it with its ford? Hast thou not made an expedition to Qodesh and Tubukkhi? Hast thou not gone to the Shasus with the auxiliary body? \* \* \* \* Come, set off to return to Pakaikna. Where is the road of Aksaph in the environs of the city? Come then to the mountain of Ousor: its top, how is it? Where is the mountain of Ikama? Who can master it? What way has the Mohar gone to Hazor? How about its ford? Let me go to Hamath, to Takar, to Takar-Aa" the all-assembling place of the Mohars; come then on the . . . that leads there! Make me to see Jah. How has one got to matamin? Do not repel us by thy teachings; make us to know them."<sup>20</sup> Hazor, then, was in existence

<sup>20</sup> Records of the Past, ii. 100, seq.

in the time of Rameses II., and Hamath and Zochar were intimately connected, for Takar corresponds to Takkaro, the name of the Zocharites or Teuceri. Khaleb, Qodesh, Tubakkhi, Aksaph and Matamim, denote Helbah, Kedesh, Tappuach, Achshaph and Madon. The land of Aup must be that of Job, whence came his descendant Gog, and may thus be the Bible Tob or Ish Tob in the east of Bashan. In this northern region Jephunneh was commemorated in Jabneel, but Paneas, sacred to him as the god Pan, was his chief record. Pan was the lord of Hyle in Greece, which was a transported Huleh from the springs of Jordan named after Elah, Jephunneh's grandson and the father of Uknaz. "How beautiful was the evening scene of rocks, trees, blue mountains and the extended plain with the thread of the Hhasbani winding through it on the western side! There were also herds of cattle coming in, and a shepherd boy playing his rural pipes. What a scene for Poussin! I offered to buy the Pandean pipe (of several reeds joined laterally) from the boy, wishing to have it for my own, obtained at the mythological home of Pan himself—

"Pan primus calamos cerâ conjungere plures  
Instituit,"

but the lad asked an exorbitant price for it and strode away. Then I rushed up to make use of the fading twilight for catching at least a glimpse of the Greek inscriptions and Pan's grotto from which the river issues, not in infantile weakness, but boldly striking an echo against the sides of the natural cavity. "Great Pan is dead!" as the superstitious peasants of Thessaly said, when they imagined they heard the echo formed into words, sixteen hundred years ago; and while musing on the rise and fall of the Classic idolatry, a bat flew past me out of the grotto, but I saw no moles for the old idols to be thrown to. Pan was the mythological deity presiding over caverns, woods and streams from whom this place received its denomination of Panion or Paneas in Greek, or Panium in Latin; and the word Paneas becomes Banias in Arabic, as it is at this day.<sup>30</sup> This was the ancient Thessaly and the original home of Pan, who was also Paeon, Apollon's son, and the father of Æsculapius, whom Chelbah or

<sup>30</sup> Finn, *Byeways in Palestine*, 365.

Khaleb held in honour. Apollon's line had been long in servitude to Admetus, feeding that monarch's flocks in their own Thessaly, but now, in the person of Jabin, king of Hazor, the sons of Zochar lifted up their heads, and made their capital no mere assembling place for Mohars or scribes, but for the lords of all the tribes of Heth.

Unhappily the book of Joshua furnishes the name of but one other Hittite monarch at this time, that of Jobab, king of Madon. This name is identical with that of the Temenite son of Zerah, who reigned in Edom after Bela, and whose descendants had been Hittite emperors or army leaders from the time of Achbor to that of Khitasara; but no such name as Madon occurs in connection with the Temenites. No one knows anything of Madon, and it is elsewhere unmentioned, save in the following chapter of Joshua where its name occurs between those of Lasharon and Hazor.<sup>31</sup> The Egyptian Mohar, however, places a Matamim somewhere near Takar and Hamath, which Hamath is not to be looked for in Syria, but to be identified with Hamath Dor in Naphtali. This Egyptian form recalls Mattanah, or Mattanim, which was a stage in Israel's wanderings to the north of the Arnon, and thus in the midst of the region for which the Hittite tribes contended.<sup>32</sup> Pausanias says that Mothone in Messenia was anciently called Pedasus, but that its name was changed to Mothone in honour of the daughter of Ceneus, son of Parthaon.<sup>33</sup> This is the same Ceneus as the one that represents Hanoah the Paseachite, and after him the Cenusæ islands were named. He goes on to say that the Lacedæmonians gave Mothone to the Nauplienses, belonging to the most ancient Egyptians who left Egypt with Danaus in the third generation, and who received their name from Nauplius, the son of Amymon. The Bias river with Aepea and Pylos in the same region of south-western Messenia bear out this Paseachite connection of Mothone. Now Hercules married the daughter of Ceneus, or Hanoah, by whom he had a son Hyllus, or Joel. The Greek genealogists place Cleodæus and Aristomachus, two generations, between Hyllus and Temenus, who are the Joel and

<sup>31</sup> Josh. xii. 19. .

<sup>32</sup> Numb. xxi. 18.

<sup>33</sup> Paus. iv. 35.

Shema of the Kenite list. But the son of Temenus is Cissus or Casus, and his son is Phlias, answering to the Kenite Azaz or Gazaz, son of Shema, and Bela or Belag, son of Gazaz. To Cissus another son is given, namely Medon the father of Lacidas and grandfather of Meltas, who were virtually deprived of regal authority.<sup>34</sup> Homer mentions a Medon who with Podarces fought at the head of the Phthii, and calls him a natural son of Oileus, the father of Ajax, these two being Joel and his grandson Azaz. The poet adds that Medon had killed the brother of Eriopis his step-mother, on which account he had fled to Phylace.<sup>35</sup> The only other Medon of any importance who occurs in legendary Grecian history is the son of Codrus, who, after his father had sacrificed himself for the welfare of Athens, going out as a woodman to meet his death at the hands of the hostile Dorians, became the first perpetual Archon and the head of the Medontidae. His period is one marked by great migrations, which are represented by the departure from Attica of his brother Neleus, who expatriated himself, being indignant that a lame man should be chosen before him. Codrus traced his descent from Neleus, the father of Nestor but it was properly on the mother's side, for Bias had married Pero, the daughter of Neleus. The separation of the latter Neleus from Medon may thus indicate a severance of the Heraclid, from the Nairi family, but the connection is obscure. The rule of the Medontidae ceased with Hippomenes, who had shut up his offending daughter with a wild horse which killed her, and dragged her accomplice to death behind his chariot. For these acts of cruelty his descendants were deprived of the archonship.<sup>36</sup> Methana in Argolis was sacred to Hermes and Hercules; the Troezene with which it is connected is thus a record of Regem, and the allied Hermione, as a foundation of Hermion, son of Europs, sets forth Harum as the step-son of Rapha. As the Oilean Medon was a Locrian, so in ancient British history his counterpart Maddan is the son of Locrin and Gwendolaena.<sup>37</sup> The exile of Medon mentioned by Homer in connection with Ajax, who is Azaz, introduces the ancestry of the philosopher Pythagoras. The son of Azaz

<sup>34</sup> Paus. ii. 19; Schubart, *Questiones Genealogicae Historicae*.

<sup>35</sup> *Iliad*, ii. 727.

<sup>36</sup> See Authorities in Rawlinson's *Herodotus*, app. bk. v. Essay ii. 13, note 9.

<sup>37</sup> Geoffrey's *British History*, ii. 6.

or Gazaz was Bela or Belag, and he is Phlias, the son of Casus, son of Temenus, and probably the same person as Phalx called Temenus' son and the father of Rhegnidas. In the time of Rhegnidas, says Pausanias, the faction of Hippasus, being unwilling to submit to him, fled to Samos, where Hippasus became the father of Euphron, from whom, through Mnesarchus came Pythagoras.<sup>38</sup> But Diogenes Laertius derives Pythagoras, through Mnesarchus and Marmacus, from the same Hippasus, and makes the latter the son of Euthyphron instead of the father of Euphron, giving Cleonymus, an exile from Phlias, as Euthyphron's father.<sup>39</sup> Cleonymus, or Clysonemus, again is represented as the son of Amphidamas and grandson of Lycurgus, being thus made a brother of Milanion.<sup>40</sup> In British story Maddan is the father of Malim, who was murdered by his brother Mempricius after Maddan's death. The character of Mempricius is painted in the blackest colours as a tyrant and debaucher. He was eaten up by wolves, and left the throne to his son Ebraucus. The mystery is hard to penetrate, for we are deserted by the Kenite lists, but this is clear that the names of Madon and Jobab stand in some historical relation to the mourning of Meholah, for Milanion of Amphidamas has been found in connection with the daughter of Jezreel, who is Corineus (like Zeraheen), the father of the British Gwendolen. Gwendolen herself bears the name of Samlah, Mahalah's father, who is Gwenddoleu of the cannibal birds. Mempricius, or Meuprit, and the Medontid Hippomenes represent a family upon which a curse rested on account of a barbarous punishment which one of its members inflicted on Mahalah and the accomplice of his crime. Every indication marks that family as belonging to the Heraclidae, but not in the main line represented by Bela, the Phlias of the Greeks.

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<sup>38</sup> Paus. ii. 13.

<sup>39</sup> Diog. Laert. viii. 1.

<sup>40</sup> This Milanion reflects Mahalah.

## CHAPTER XVII.

THE HITTITES IN PALESTINE AND THE NEIGHBOURING  
COUNTRIES BEFORE THE RISE OF THE ASSYRIAN EMPIRE  
(CONCLUDED).

ALTHOUGH the Buzites of Eker were not Hittites, but a Japhetic people, they stood in such intimate relationship to the Heraclidae and the Paseachites that some knowledge of their history is absolutely necessary for purposes of synchronism. Next to Buz, the most prominent member of their race was Abihail or Abichail, and his name is variously rendered, according as value is given to the aspirate or not, by Iphicles, Phigalus, Œbalus, Naubolus, Nauplius, the two last being nunnated like Niflung and Nergal.<sup>1</sup> Among the Phaeacians of Corcyra who represent the Buzites in the Odyssey, Abihail appears as Naubolus, Michael as Anchialus, Gilead as Clytoneus. Nauplius, who was an Argonaut, is called the son of Clytoneus, but also of Poseidon and Amymone, who is Jemima the daughter of Job. Œneus again, who is Hanoch, the son of Job, is made a king of Calydon, named after the same Gilead. And Iphicles is represented as the twin brother of Hercules, who married the daughter of Hanoch or Œneus. Between Gilead and Abihail, however, the Kenite list inserts Jaroach and Churi. The Laconian genealogies make confusion worse confounded, for Michael as Amyclas is the father of Hyacinthus, or Jachan, and Argalus; Cynortas follows Argalus, and Œbalus the son of Cynortas marries Gorgophone the daughter of Perseus. Other accounts represent Œbalus as the son of Argulius, or of Telon and the nymph Sebethis. Now Sebethis belongs, as a name, to this family, being the Kenite Shaphat, and being geographically connected as Safed in Palestine, and Sybota in Epirus. The Sebethus river in Campania also is in the midst of Buzite names, and is specially

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<sup>1</sup> 1 Chron. v. 13-15.



associated with Neapolis, which indeed, means the new city, as Nablous is supposed to have done in Palestine; but, as the latter is an adaptation of the ancient Ebal, so is the former of an ancient Abihail. If it be true that Abihail is the Ebalus who married a daughter of Perseus, he may at the same time be the Iphicles who was born on the same day as Hercules, for Hercules in this case will be Shimon, son of Hadar, the Sem Hercules of the Egyptians. In this case, Tahath, or the first Rameses would seem to have gained over for a time, at least, the once faithful Praetorians of the dynasty of Jabez to his cause, which explains the sudden collapse of its fortunes and the exile of Caphtorim. But all were not thus reduced, for Meshullam, the second son of Abihail is the Masraim who fought at Kadesh against Rameses. He is called the brother of Khitasara, which he can only have been by marriage or by courtesy. Still another name for Abihail is Cypselus connecting with Corinth and Arcadia. Pausanias describes the ancient coffer with undecipherable characters in boustrophedon order in which Cypselus was preserved from the wrath of the Bacchiadae; but he also tells how Cypselus married his daughter to the Heraclid Cresphontes, and how, when the oligarchs killed Cresphontes and all his children but one, because he was more friendly with the poor than with the rich, Cypselus took care of his grandson Æpytus and so advanced him that the Heraclidae came to be called the Æpytidae.<sup>2</sup> From Æpytus descended Sybotas, a Shaphat, through Glaucus, Isthmius and Dotadas. But Glaucus, who sacrificed to Machaon, the son of Æsculapius, and Isthmius his son who raised a temple to Gorgasus and Nicomachus, look suspiciously like the Zocharite Keilah the Garmite and Eshtemoa the Maachathite, sons of Nacham, introduced, through some alliance, into the genealogy. The Kenite account is that Joel the first and Shapham the next and Jaanai and Shaphat dwelt in the land of Bashan unto Salcah.<sup>3</sup> If the Hebrew word *ha rosh*, the first, were brought into connection with Shapham, it would furnish Cresphontes. Sphettus, the name of an Attic

<sup>2</sup> Paus. v. 17; viii. 5.

<sup>3</sup> 1 Chron. v. 12. The names may denote sub-tribes of whom these were the ponyns.

deme, also denotes a son of Troezen. Sopeithes is the Indian form of the name as preserved by the classical geographers, who place the people, so called after their king, near the Cathaei.<sup>4</sup> The line of Shaphat apparently belonged to the Heraclidae, and Cresphontes may find its explanation in the place called by the Assyrian Samas-Rimmon Kar-Sibutai, which is suspiciously like the modern Khorsabad.<sup>5</sup> Were the initial Kar prefixed to Shapham, as it here is to Shaphat, the desired Cresphontes would result, and Shaphat would be placed in the second or third generation after the Hittite Khitasara, and his aid Masraim or Meshullam, thus bringing him down to the time of Joshua's conquest. If, however, an Æpytus intervene, Shaphat will be much later, and Æpytus, like Hippotas and Hippomenes, may represent Jobab of Madon.

Shapham and his sons Jaanai or Jagnai and Shaphat open up a wide field of historical tradition. In Indian story Shapham is Asvina, and the two Asvins his sons are Jishnu and Subhaga. Whether they received their names from already existing divinities who gave names to the Assyrian months, or were the namers of the months, can hardly be determined at this stage of enquiry, but it is certain that Shapham answers to the month Sivanu or the twins, and Shaphat to Sabadhu. The equestrian Asvins were in the Greek mythology Despoina and Arion, and Pausanias makes Despoina the same as Per-sephone, daughter of Demeter and Poseidon Hippotes. The Phigalenses or people of Abichail represented Demeter or Ceres with the head of a horse. In the Zend Avesta, Cresphontes or Shapham is Keresaspa, the brother of Urvakhshya and son of Sam, a descendant of Trita. It is related of him that, carrying the club Gaesus, he went to fight the poisonous serpent Sruvara, that with green venom killed horses and men. As the serpent lay stretched out on the bank of a river, Keresaspa mistook it for the solid earth and lit a fire on its back wherewith to cook his dinner. Then it plunged into the stream, disconcerting the hero for the time, but he afterwards slew it and the golden-heeled demon Zairi-pashna.<sup>6</sup> In Sanscrit

<sup>4</sup> Strabo, xv. 1, 30:

<sup>5</sup> Records of the Past, i. 17.

<sup>6</sup> Zend Avesta, Yasna ix. Spiegel and Bleeck, notes.

story the advocate of the Asvins is Chyavana, a son of Bhrigu who sprang from the fire with Kavi and Angiras. It was when Indra refused to drink Soma with the Asvins that Chyavana sent the monster Mada to swallow up the gods. The history of the Shaphathites is very obscure, but their connections come out more clearly in Mexico than elsewhere, inasmuch as it contained a colony of that people, from whom the traditions of the Zapotecs were learned by the Spaniards. The Zapotecs and Mixtecatl or Mixtecs were twin tribes, deriving their origin from two great trees which sprang into existence suddenly by the side of a river at the mouth of the pass of Apoala. They inhabited Yanquitlan and the shores of the lake of Rualo. Their Buddha-like teacher, white and bearded, wearing a pointed capuchin over his head and carrying a cross in his hand, was named Wixipecocha. He was, like Buddha, represented in a sitting position listening to the confession of a kneeling woman. His doctrine was one of self-abnegation, of withdrawal from all the pleasures of sense, and of the practice of penitence and mortification. In Wixipecocha plainly appears Paseach, the original Pthah or Buddha, in the Hubisegan or Khupuscian form of his name; and the lake Rualo took its name, doubtless, from Rahula, called the son of Buddha, but who is the Kenite Aharhel. The priesthood of Yopaa seems to have been connected with his creed, as well as that exercised by a succession of Wiyataos, who were kings and priests in the cavern city of Yopaa. The Mixtecs also worshipped Petela, perhaps at Mictla, where there was a mass of ecclesiastical building called "the supreme fortress of Pezelao," who was the same as the Mictlan-teuctli or god of the dead among the Mexicans proper.<sup>7</sup> Pausanias is right in connecting Cresphontes and Cypselus, for Shaphat, the ancestor of the Zapotecs, is shown by their brief history to have descended from Abihail, as Apoalo and Pezelao, while Mixtecatl or Mictla represents Michael, his eldest son, and Petela, his relative Abdiel. The name of Yopaa may be that of Job connecting with Aharhel in Rualo, through Hanoeh in Yancui-tlan, or it may denote Jobab of Madon as of this line. What renders the latter probable is that Zaachilla is the chief royal name among the Zapotecs, and

<sup>7</sup> B. de Bourbourg, *Nations Civilisées*, Tome iii. ch. 1.

it is the same as Keilah or Kagilah, the Zocharite ancestor of Jabin, king of Hazor.

The Zapotecs and Mixtecs were the offspring of the two trees of Apoalo. There is no tradition associating Apulia in southern Italy with apples, although Athenæus mentions a kind of apple called *phaulian*. But in the poems of the Welsh Merddin is one called the Avallenau, or the apple trees, wherein he mysteriously describes the trees which Gwenddoleu exhibited to him under the care of the divine maid Olwen.<sup>8</sup> These trees with their white blossoms were in danger from the men in black, who represent the priests of Saul of Rehoboth. They were also sacred to Gwenddolen, the lady of the white bow, whom Geoffrey makes the mother of Maddan. It may be, therefore, that Maddan and Merddin are one and the same personage, representing a branch of the Heraclidae that had given up the peaceful and monotheistic traditions of Paseach and Job in favour of the idolatrous and barbarous rites of Samlah, or Gwendoleu. Is not the vale of Avallenau that of Avilion, famous in the story of Arthur? In Norse mythology the apples are in the possession of Iduna the wife of Bragi, but she is stolen away by the giant Thjassi through the treachery of the tempter Loki. By the absence of the apples the dwellers in Asgard languish and are threatened with extinction, when Loki reluctantly brings Iduna back and the gigantic bird Thjassi is put to death.<sup>9</sup> Bragi the singer is the same as the Sanscrit Bhrigu, father of Chyavana. In America the Natchez or Nakteche were called the Epelois, or Apple people; but the Apalachians of Florida were the true owners of this name. The Hitchitis and Mikasukis are classed with them by Mr. Gatschet.<sup>10</sup> One of their towns was Pattali, answering to the Mixtec Petela and the Kenite Abdiel. In Arrian's Periplus of the Black Sea he mentions the Apsili and Abasci of Caucasus as near neighbours, and not far off the Machelones and Heniochi under their king Anchialus. The various stories in which the apple figures, including that of the Hesperides, seem to resolve themselves into contests for the friendship of the Ekronites to whom Abihail belonged,

<sup>8</sup> Davies' Druids.

<sup>9</sup> The Prose Edda.

<sup>10</sup> Migration Legend.

these being captains of brave warriors, whose services were capable of deciding the destinies of opposing forces on the battle field. They had been the guardians of the throne of Jabez, and, after the expulsion of the Caphtorim to Palestine, they adhered to the fortunes of the Paseachites and the Heraclidae. They may be traced throughout the whole area of Hittite migration, as, for instance, in northern India, where they were the Passalae and the namers of Peucela in the Punjab. This union of a Japhetic race with the fortunes of a Hittite people is a fact of great importance in ethnological research. Their connection with the family of Aharhel, son of Harum and grandson of Regem or Sargon, explains the appearance of the name Sagara as that of kings of Carchemish, and of Sagal, or Sangala, as the capital of the Cathaei in the Punjab, for this name is a version of that of Eker or Geker, the head of the race of Buz and Abihail. Besides being the same as Sukra and Sokkari, names associated with Buddha and Pthah, it also means an apple, being the Basque *sagar* with that signification.

As two incidents in Joshua's victorious career have found illustration in the story of the Latin Hercules, it is natural to expect that the same story should make mention of Jabin, king of Hazor. It does, but with historical inaccuracy, for Evander, who is Jabin, is represented as the friend of Hercules and the enemy of Cacus. That Jabin and Gog were enemies is very likely, and the former may have rejoiced when the giant of Bashan fell; but, when Joshua crossed the Jordan and prepared to conquer all Canaan, he could not but rise in defence of his home and people. If Virgil is to be believed, Evander had fought under the walls of Praeneste and had slain its king Herilus, but now the time of his exile from Arcadia, the home of Pan, had come, or rather the time of the exile of his race, for Jabin, king of Hazor, was smitten with the sword and his city burned with fire. Evander is vouched for as Jabin by the name of his mother Carmenta, which denotes the senior Zocharite line of Garmi, of whom Keilah, or Kagilah, was the father. Several generations must have interposed between Garmi and Jabin, for Zophar the Naamathite, a Zephyrus from whom the Epizephyrian Locrians were named who founded Hipponum and Medma in Bruttium, was a friend of Job. The sister of Naham also was the wife of Jether, the son of Ezra, or

of his brother Mered. In the annals of Central America, Kagilah is called Cuculcan, and in Celtic tradition he is named Cuchullin, Congeullion, and Cuthullin. But in Mexican history he is the first Acolhua, the head of the Acolhua Tepanecs, who early entered Mexico and took possession of Huexotla, a Mexican Hazor, which became their capital.<sup>11</sup> Ossian unites the name of Cuchullin with the story of Deirdre and Naois, which, however, he tells in a way quite different from that of the Irish historian. His Deirdre is Darthula, the daughter of Colla, who is beloved by Cairbar, the murderer of Cormac king of Ireland, but also by Nathos, the Irish Naois. This Nathos is the son of Usnoth, lord of Etha, and Slis-sama, the daughter of Semo and sister of Cuthullin. When Cuthullin, who was regent for Cormac, fell in putting down an insurrection, Nathos took his place as commander of the Irish army. He carried off Darthula, but a storm drove him with his bride and his two brothers, Althos and Ardan, on to that part of the Ulster coast which was held by Cairbar. The three brothers were killed in battle and Darthula died on the body of Nathos. Cuthullin again, whose castle is Tura, must be the same person as Cathulla king of Inistore, whose palace was Carri-Thura, in which he was besieged by Frothal, king of Sora, until Fingal delivered him. Cathulla, however, is called the son of Sarno and the brother of Comala; and in his time Fingal defeated Caracul, who is certainly not Caracalla.<sup>12</sup> In Irish history, Fionn, son of Cumhal, and grandson of Trein More, the same person as Ossian's Fingal, is made the son-in-law of King Cormac. His first wife Grainne was taken away from him by Diarmuid O'Duibhne, but when this took place Cormac gave him his second daughter Ailbhe in her stead. In Ossian, Comala, daughter of Sarno, was beloved by Fingal, but Roscranna, Cormac's daughter, is made his wife. It is abundantly evident that Fingal and all his race were opposed to the civilized powers represented by Erragon, Lathmon, Swaran of Lochlin, and Berrathon, who set forth the families of Regem and Beeroth. Yet his friendship with the Rephaim and descent from Samlah as Cumhal is not borne out by Irish tradition, in which Eochaidh, son of Coninaol, or Ishod, son of Samlah, is the

<sup>11</sup> B. de Bourbourg.

<sup>12</sup> Macpherson, *Ossian*.

murderer of Cearmna and Sobhairce, or Garmi and Zophar. Scottish history is in its legendary region largely Zerethite and Zocharite, containing in its genealogies such names as Dardanus, Evenus, Gormachus, and Domachus, or Zereth, Jabin, Garmi, and Eshtemoag. The last king of the first period of Scottish history, who is said to have fallen in battle against the Romans, was an Evenus, the fourth of that name and son of Fin Cormachus, after whose death the Scots took refuge in Scandinavia, or Lochlin.<sup>13</sup> Lochlin is itself very like Lugalginna, the Accadian name of Sargon of Agade.<sup>14</sup> The second period begins like the first with a Fergus, but his son was the fifth Evenus, and he was under the tutelage of his maternal grandfather Graeme. Uven and Girom appear each only once in the Pictish Chronicles, but there are several names compounded with Fen. Similar to the last is the Eddaic Fenrir, the wolf or Calebite, and to his line, as enemies of the Æsir, belong the dog Garm or Garmer, Surtur of Muspellheim, and Loki. These, representing the Jephunnites, Garmites, Zerethites, and Amalekites, are yet, according to Scandinavian prophecy, to break forth upon the dwellers in Valhalla and involve the universe in conflagration.<sup>15</sup> Thus the demons of Norse mythology are the heroes of Ossianic verse.

The history of Japan ought to contain the record of this family, and it probably does, but the introduction of Chinese characters into Japan has given to proper names in particular a vagueness that almost defies comparison with those of other histories. Everywhere, moreover, the Zocharites held a dependent position. Within the northern Hittite area, there does not seem to have existed an independent Zocharite kingdom. In Trojan story, the ruling family is Dardanian, not Teucrian. In Assyria the Tiglaths are a mere section of the Ashers. In Libya and Cyrene they were dominated by the Rephaim, and governed by the Buzites. So in Japan they are almost merged in the Hamathites, or people of Yamato. The first king of Japan was Zinmou, also called Sano, and he was the youngest son of Fiko-no-kisa, whose mother was the sea goddess Toyo Tama, whom Fiko-fofo

<sup>13</sup> Buchanan, *Rerum Scoticarum Historia*.

<sup>14</sup> It is more likely a form of Loerin.

<sup>15</sup> Prose Edda.



or Urashima of Midzunoe lost by his curiosity. The bereaved monarch has been well identified with Kudur Mabug, or Jether the son of Ezra; and his son Fiko-no-kisa, if the eldest of his three sons, should be Jered or Ardu-Sin of Elam. But there is reason to think that the Japanese line is that of the Hamathites proper, and that the youngest son of Jether, namely, Jekuthiel, is this Fiko-no-kisa, and that his son Zanoah is Zinmou or Sano.<sup>16</sup> The original Zanoah was in Judah near Keilah and other Zocharite places, but when moved into the north the name seems to have been changed to Zaanaïm, a different word, for the Kenites dwelt there, and in its vicinity was Hamath-Dor. It was thus near Hazor and Kadesh. The name Japan is nunnated in Japanese, being Nippon, but the Chinese knew the country which the Japanese call Yamato as Jipen. The honorific title of Zinmou was *Yamato-no Iwa are fiko-no mikoto*, but in Chinese *Jy pen phan yu yan tsun*. Gofon appears to have been the name of the Seoguns, or generalissimos of the Japanese monarchs, so that the line of Jephunneh played the same role in Japan as in Ireland, where Fionn, son of Cumhal, was the commander of the famous militia. The two accounts, separated by so great a distance, go back to Hamath in Syria, and the earlier Hamath-Dor in Naphtali. When, therefore, we find a Jabin on the throne of Hazor, the Katsoura where the second Japanese emperor established himself, it must be concluded, either that the name of the legitimate sovereign of the northern Hittites is suppressed, as being that of a *faineant*, or that Jabin was an usurper of royal authority. In Peru the Zocharites are well represented, for the Yupanquis come in earlier into the list of sovereigns and are more numerous than the Amautas or Hamaths. Several Huascars are scattered among them, so that Oscar is represented, but Ossian, his father, is not to be found. Yet Osin is a Japanese name, denoting an emperor of note, the sixteenth since the commencement of sovereignty. He was the son of Tsou-ai, who fell fighting against the Oso of Tsukuzi, and of his warlike wife, Singou Kwogou, who carried out successfully the campaign he had begun, bringing many lands under her sway. Osin was a posthumous child, and a king from his birth. He was born with

<sup>16</sup> Titsingh; comp. i. Chron. iv. 18.

a wen on his arm of the shape of a buckler, which gave him the name of Fonda. He dwelt at Karuno Sima, brought many colonists into the country, built great stables (which may have been the Augean ones that Hercules cleansed), instituted the judicial ordeal of boiling water, encouraged the great philosopher Wonin from Fiaksai, and after his death was honored as a god, when eight white standards fell from the skies upon his temple.<sup>17</sup> His sons signalized their joint reign by an amiable contest of renunciation of empire in favour of each other, which was ended by Ratsugo putting an end to his life for his brother's sake. Then Nintok or Osazagi, aided by the counsels of Wonin, became the father of his people, one of the most excellent monarchs that ever sat on the throne of Japan. Some new light may be shed by the story of Osin on the history of Husham of the land of Temeni, and the mysterious Sigurd or Siegfried who is connected with him, but no Fingall, save by matriarchy, can be made his father.

With Jabin of Hazor, the Zocharite generalissimo of the Hittites, Jobab of Madon, an exiled Heraclid, was confederate. The king of Shimron Meron, whose name connects with the waters of Merom, with Miriam the Hamathite princess, and with Saul of Rehoboth, as a Myrmidon, joined their forces. Not only Hittites, but all the tribes of Canaan were called to make a stand against the intrusion of Israel, including the Japhetic Dorians from Dor, the Goim or Achaeans of Gilgal, and the Ekronites or Buzites from Lasharon. Some Kenites, who had retained the ancestral name of Hepher, rendered assistance. The Tappuans or Tappuchans of the family of MaReshah mustered to the fray, with the Amalekites of Kedesh, the Maachathites of Megiddo, the Paseachites of Taanach, and the men of Jokneam of Carmel, perhaps of the race of Samlah. Other levies came from Aphek, Achshaph, and Tirzah, places whose ethnical relations are undetermined, and from an equally obscure Chinneroth to the south of the sea of Galilee. Many a time the Hittites had assembled to protect their homes against Egyptians, Amorites, and hostile tribes of their own race, and had successfully rolled back the tide of war. But they had never yet encountered an army strong

<sup>17</sup> Titsingh, *Annales*.

in the faith of an over-ruling Providence and imbued with deep and earnest religious enthusiasm, such as that which faced them by the waters of Merom. The trained bands of Jabin could not withstand the shock of the footmen, before whom chariot and horseman, as well as heavy armed Greek and light Maachathite slinger, were driven like chaff before the whirlwind. The lord of Hazor was overthrown, his confederate kings slain all around him; and, while the remains of as gallant a host as yet had mustered on the fields of Palestine fled into the north country, which was henceforth to be their home, Israel, fleet of foot, pursued and cut them down before and even beyond the walls of Sidon. Henceforth, as a people, the Hittites have no Palestinian record. The Amorites had doubtless filled up the measure of their iniquity long before, but now that of the Hittites was full. They had owned noble characters, kings of men and reformers of religion, worthy of any nation under heaven. Such were Paseach and his better son Job, but Og of Bashan shews how the mighty had fallen. Such also, Saul of Rehoboth and Hadar, but Shimon or Agamemnon must sacrifice human victims, and Shemidag or Ismidagan reinstitute idolatry. And as great as any, or greater, was Jabez, more honourable than his brethren, whose generation had not passed before the altars of unclean gods received the gifts of his posterity. Canaan was a polluted land, every civilized corner of which had echoed with the screams of the slain, when on its thousand altars human lives were offered with revolting cruelty to the spirits of devils that had once been among the vilest of men. Those who accuse Israel of murder do not know of what they are talking, are ignorant of the records of those awful years that preceded Joshua's glorious march from Beersheba to Dan; and would themselves be among the first to counsel the extermination of the royal Thugs who filled all the air with horrid apprehension, and blasphemed the God of love whom they represented and worshipped as a murderer. It is no wonder if history fails to record the men of the age of the conquest; there were none worth recording, save as a Cacus, a being of plunder and bloodshed.

The Hittites began a new life in Syria, where Hamath became their great religious centre, but nearer the borders of Palestine the Zocharites built a second Hazor to replace that which Joshua

had burned. The Beerothites, who had dwelt in part from Shechem to Rehob, and a branch of whom, in the eluer line of Shemidah, had reigned in Babylonia, withdrew from both these regions, the first division to found the kingdom of Hamath Zobah, east of Damascus, with its interminable line of Benhadads or Hadadezers, and the second to set up empire for a while in Mesopotamia about that old Rehoboth by the river from which Saul had emerged to become king of Gebalene and the third Osortasen of Egyptian Abydos. Of the Kenezites nothing is recorded during the wars of Israel. It would seem as if the protecting arm of their kinsman Caleb the son of Jephunneh had been about them, for besides their settlements in and about Ophrah of the Abiezrites, the line of Seraiah held Kir Haraseth in Moab and the more famous Harosheth in northern Palestine, in the midst of the Guim. Caleb did not war against his kinsmen, but drove out the Anakim, killing Anak's three sons, one of whom as Æneas, son of Anchises, and descendant of Dardanus, Virgil represents as fleeing for refuge to the court of Evander. If Ahiman be this Æneas, he may indeed have fled to Hazor, but it would only be to witness Jabin's overthrow, and to make his way back rapidly to the strongholds about Hebron. There is no evident reason for the enmity of Caleb the Kenezite and the Zerethites of Arba and Anak. They were descendants of the same great mother Helah, and do not seem to have come into conflict since the ancient days, when Ethnan set up his Titanic rule in Babylonia, and was driven into Gebalene by the father of Shachar. They may also have met in Egypt, when Ziph, building his pyramid, found Beor an intruder and chased him forth again. Caleb conquered the last of the Zerethites and dwelt in Hebron, one of the only two men that had come out of the house of bondage, and he no Israelite, but a Hittite proselyte of the ancient faith of Jabez. The Hittites left in the land, with whom Israel, falling away from the faith and virtue of Joshua's conquering host, contracted alliances equally as with the Canaanites, were probably the Kenezites of Harosheth, the Achashtarites of Taanach and the Zuzims of Megiddo. The Kenites also who dwelt apart at Zaanaïm may have lost their pure creed, and have come to be numbered among the Hittite idolaters. Joshua was dead, and

Caleb, and Eleazar the son of Aaron, in whose stead his son Phinehas held the high priest's office. The old anarchy had returned to Canaan, every man doing that which was right in his own eyes. A watchful eye observed this from the stronghold at Rehoboth by the Euphrates. Chushan Rishathaim, the Rustam Dastan of the Persians, whom they make the son of Zaul, instead of his descendant after many generations, perceived his opportunity, and swooping down like the Simurgh of his ancestor's story upon the distracted and God-forsaken land, became Israel's first oppressor, since his ancestress Mehetabel saved the infant Moses. In Sanscrit story he is Rishtishena, or Arshtishena, a descendant of Jahnu or Achian, and the father of Devapi and Santanu who contended for the crown. The Raja Tarangini calls him Srechthasena, the son of Megavahana, and the father of Hiranya and Toramana, who contended in like manner. He was lord of the whole earth, and was disposed to mercy. But his father Megavahana's story exhibits a strange mixture of traditions; for he is said to have twice offered his life on behalf of victims condemned to die, and to have spared the lives of all creatures, but for him also the sea opened up a passage, rearing into walls on either side, while he and his army passed through to Lanka or Ceylon, and back again. The stories of Moses and Joshua at the Red Sea and the Jordan are mingled with traditions of Saul of Rehoboth, and the name of Jabin of Hazor. In Greek story, Aristodemus the Heraclid is, like Rishtishena and Srechthasena, the father of two sons, Eurysthenes and Procles, who in a similar way contended for the kingdom. Rustam's sons were Nimruz and Farimars. After eight years of oppression, during which many Hittite troops must have been brought into the land of Israel, Othniel, the nephew of Caleb the Kenezite, with the aid of his kinsmen in Ophrah and Harosheth, overpowered the Beerothites, and, ruling in the fear of God, gave the land rest for forty years. Afterwards, Moab conquered Israel at the same time that the Philistines warred against them in the west. From Eglon, king of Moab, the Japhetic Ehud, son of Gera, a descendant of Jamin the son of Ram and brother of Eker, according to Greek phraseology, a Minyan of Orchomenus, delivered the enslaved Hebrews; and another foreigner Shamgar,

the son of Anath, made a slaughter of the Philistines. His name is not Semitic, but his nationality is undetermined, unless, wonderful to relate, the Elamite god, Sumugur Sara, or the leader Sumugur, declare it. Assurbanipal names this divinity immediately after Ragiba, or Rechab, the ancestor of the Beerothites, but as Lagomer or Laomer was also an Elamite god, Sumugur may have been of the family of Beth Lechem.<sup>18</sup> His story must survive in many lands. After Shamgar's time, Israel, alternately enslaved and delivered by Hittite and Japhetic warriors, once more apostatized, and became a prey to the enemy.

A century and more had passed since Joshua met the first Jabin at the waters of Merom. His posterity was still on the throne of Hittite dominion, for a second Jabin reigned in the new Hazor, which Ritter identifies with El Hazuri, to the east of lake Merom.<sup>19</sup> It lay, therefore, outside of Israel's domain. This Jabin was no mere army leader, but the head of the Hittite confederacy, under whom Sisera served as commander in chief of the allied armies. The Charashim descended from the Kenezite Seraiah, who had been left unmolested by the Israelites, made their submission to Jabin; and their king Sisera, when, with his aid the lord of Hazor had brought the Hebrews into subjection, became the general of the army of occupation at Harosheth in Naphtali, which also sustained some relation to the Goim or Achaeans. Jabin's force was an enormous one; he could bring into the field nine hundred iron chariots, valuable allies in warfare on the plains about Hazor, but less formidable to an enemy posted on uneven ground broken by the spurs of Carmel and the tributaries of the river Kishon.<sup>20</sup> No mention is made of the tribes composing the army of Sisera; with the exception of his own Charashim or Cilicians, they lay outside of the boundaries of Canaan. The Kenites of Zaanaim were at peace with Jabin through their kinsmen of Hamath, from whom they had separated themselves, but, as regards Israel, they remained neutral. But the Zocharites of Jabin must have been there in force, by whatever

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<sup>18</sup> Records of the Past, i. 85.

<sup>19</sup> Comp. Geog. of Pal.

<sup>20</sup> Judges iv. 3.

name they were called, Teucri, Paeones, Chalybes, Nasamones, Garamantes, Enchelians. And in Harosheth also there must have been a strong Kenite contingent from Hamath and Aradus and Marathus. From Zobah the warlike Beerothites sent a host; and from Geshur many Zerethite soldiers came, eager to avenge the Anakim that fell at Hebron. And Maachah near at hand, looking longingly to the old home at Megiddo where its chivalry had encountered the Egyptian Pharaohs, was not slow in heeding the call to take back the heritage of its fathers. A woman judged Israel while Jabin reigned, Deborah, the wife of Lapidoth, whose name is only rescued from oblivion by that of his prophetic spouse. For twenty years the Hittite sovereign "mightily oppressed the children of Israel," and then, when they cried to God, His spirit came upon Deborah, and she called Barak the son of Abinoam, a man of Naphtali, to take the men of his tribe and of Zebulun, and go forth against the enslaver of His people. Ten thousand men of the two tribes composed the patriot army that ascended Mount Tabor and proclaimed the independence of Israel. Sisera cannot have contemplated serious opposition from the revolters, whom he thought to overawe by a great display of military strength. He was drawn, therefore, to Kishon and beyond the great plain of Jezreel, where he might have manœuvred his nine hundred chariots, into the valley ground between Taanach and Megiddo. The onset of Barak's ten thousand, when the chariots were entangled, showed the great captain's fatal error, but too late to save the Hittite host. All the might of Egypt on that field had barely won a victory from the Hittites of ancient days, but, on this occasion, ten thousand valiant men of Israel involved Sisera's great army in total overthrow. Like many others in his train, the lord of Harosheth left his useless chariot and fled on foot, only to die an inglorious death by the hand of a woman of his own race. This was the beginning of a war that resulted in Israel breaking the Hittite yoke, and bringing the supremacy of Jabin to an end.

A new enemy appeared. Hadad the son of Bedad was the first to meet Midian in the field of Moab and put a curb on their career of savage conquest. Then they retired to Babylonia and strengthened themselves by Zerethite and other Hittite



alliances, until, in the person of Bedan, the Greek Laomedon, they placed themselves on the Zerethite throne on the shore of the Dead Sea. The next generation saw Baalchanaan, uniting in himself the three families of the Midianite Zimran, and the Hittite Zereth and Amalek, the proud monarch of Gebalene. Hadar and his confederates met him and his Midianite host on Moab's plains; and a second time the might of Midian was broken. The Zerethites fled to other regions, some back to Babylonia and Assyria, others northward to Geshur, and a gallant remnant to Kirjath Arba in Canaan. The Midianites had no national ties; the blood of their father Abraham did not bind them to the enslaved sons of Isaac in Goshen, nor to the wandering progeny of Ishmael in Arabia. The Japhetic brethren of their mother Keturah had disowned them; and the bonds that linked their fortunes to those of the Hittites were but temporary. The Hittite monarchs of the east, while reigning over the Zimrites, had recognized their superiority, calling themselves kings of Sumir first and of Accad afterwards. When the Moabite and Amorite entered upon the possession of northern Gebalene, the Cabul of the Persian historians, the Midianite did not depart, but lent his sword to the conquerors, and worshipped with them at the shrine of Baal Peor. There Moses found the Celtic siren Cozbi and her fair companions enticing his warriors away from their great work of conquest and life of godliness by the charms of forbidden love. Once more on Moab's field Midian rose to do battle, but all in vain, for Israel was strong and valorous, not yet unnerved by the barbarian luxury and licentiousness of the people of the land. Terrible was Midian's punishment; every male child, every married woman was put to the sword, besides the warriors that fell in the fight. Now, however, circumstances are changed. The Israelites are the idolaters and the weak. Midian has moved northward into Karkor, east of Gilead, and has become stronger if not more righteous. The Amalekites, that ubiquitous people, are with the Midianite, and with them also are the sons of the east, the Cadmonites descended from the Horite Etam or Getam, a Greek Cadmus and Indian Gautama, and Mexican Guatimo-Tzin, or Guatimo the Prince, as well. The latter had lived in the plain of Jezreel, named after Etam's son, from whom came the Sparti

or sown, a translation of Jezreel, the sown of God. So Midian and Amalek are bringing Etam back to his ancient home, and they lie like grasshoppers for multitude over all the plain of Jezreel. The divinely appointed deliverer is a man of Israel's true faith, but not of Israel's blood. He is of Ophrah of Abiezer, a man of Hittite race, who, through Ophrah, traces his descent from the Rephaim and the Kenezites, from Babylonian and Egyptian kings. He casts down the altar of Baal in Ophrah, and summons the people to follow him; but only three hundred are permitted to go on the perilous enterprise. In the beginning of the middle watch, when the invader's camp is still, the three hundred blow their trumpets, dash their pitchers to pieces, and with torch in one hand and, in the other, the sword of the Lord and of Gideon, they fall upon the hastily-awakened multitude, killing as they pursue. All Israel is roused to action as the allies seek safety in flight, and, keeping the fords and bridges of Jordan, they cut the fugitives down. A hundred and twenty thousand warriors fall, and Zebah and Zalmunna pay for the ravage with their lives. So Gideon ruled Israel in peace, and after his death his son Abimelech exercised sway in Shechem, where the Beerothite god Baal Berith was worshipped, and where a mixed Hittite and Amorite population seems to have dwelt. He was killed while besieging Thebez by a woman, who threw a piece of a millstone on his head. So the Greeks relate that Pyrrhus king of Epirus, forcing his way into Argos, was killed by a heavy tile that a woman threw down upon him. Hieronymus Cardan denies this fact in the case of Pyrrhus, so that the old Palestinian tradition may have been incorporated with the history of the Epirote king. Shechem was afterwards called Neapolis from mount Ebal, and this name was transported to the Hittite country of Campania to denote the ancient city of Naples. In the Italian Neapolis a bull with a human face was worshipped under the name of Hebou. This is the Japanese god Gihwon, which Klaproth calls a bull-headed deity. But in Sir Edward Belcher's Voyage of the Samarang there is an illustration of this god as worshipped by the people of the Meia-co-shimahs, dependencies of the Loo Choo kingdom, which has the body of an ox joined to a human head. Sir Edward supposes this to represent the Egyptian Apis and the golden calf

of Israel.<sup>21</sup> The Iroquois Hawonio, and Dacotah Hopeneche seem to be names of the same god, who is a deified Jephunneh, Faunus, or Pan, the god of rural regions and of cloven hoofs, half man, half animal, but to whom the Assyrians, Greeks, and Romans gave but two feet instead of the Japanese four. But besides this memorial of the rule of the Jabins, the Neapolitans had a strange ceremony called the Lampadephoria, instituted by one Diotimus. The history of this institution is obscure, but it consisted in running races with lamps or torches shaded from the wind, and as the races were always run in the quarter of the Potters, whose wares were broken on the occasion, the Lampadephoria may be regarded as a reminiscence of Gideon's famous victory. The god of the Rephaim, namely Jumala, was worshipped in Neapolis as Eumelus; and it is not unlikely that the connected Sibyl of Cumae called Herophile stood in some definite relation to Gideon as Jerubbaal.<sup>22</sup>

Among the judges of Israel after Gideon and his son Abimelech there appears Ibzan of Bethlehem, whose name is not Hebrew; he may have been a descendant of Lechem, son of Salma the Hephherite.<sup>23</sup> But Abdon, or Bedan, the son of Hillel, and a Pirathonite, whose home and burial place were in the mount of the Amalekites, presents a curious genealogy. It goes back to the time of Bedan, the son of Ulam, the Zimrite, who became, as Laomedon, the king of the Zerethites through a marriage of his father into the family of Ardon the Zerethite, son of Ur and Jerigoth. The Persian historians invert the true order, making Abtin the father of Feridun, and Iraj or Ur, his son. This Ardon or Feridun is the Duryodhana of the Mahabharata. Bedan's line again, either through his daughter or that of his uncle Rakem, was connected with the Amalekites, so that Baalchanan became the heir of Bedan and his successor on the Zerethite throne, being recognized, at the same time, as an Amalekite or Temenite. Bedan's descendants were known to the Assyrians as the Patinians and are generally classed with the Hittites. As the Bithynians of Asia Minor they were separated from the neighbouring

<sup>21</sup> Belcher, *Voyage of H.M.S. Samarang*, vol. i. p. 96.

<sup>22</sup> Judges viii. 29, 35.

<sup>23</sup> Salma (1 Chron. ii. 51) was the head of the family or tribe of Beth Lechem.

Paphlagonians by the river Parthenius. Among the Samnites, who were really, as their tribes show, Damnites or Temenites, some Bedanites or Pitanatae dwelt, who are said to have come from Laconia. The Celtic area from Pannonia west and northward is full of records of the Bedanites. This hybrid family must have maintained itself from the time of the conquest of Canaan in the mount of the Amalekites until it came to be regarded as part of Israel, and gave Abdon or Bedan to be a judge in the land. The other judges of Israel appear to have been Israelites proper; but the marvellous thing is that Saul, the first king over that people, is said to have been a man of Jemini, and that his descent from Benjamin cannot be traced. This, however, does not concern Hittite history, save in this, that the name of Saul was the original property of the Beerothites, among whom it became an honoured one as that of the king of Gebalene who kept court at Rehoboth on the Euphrates and at Abydos in the land of Egypt. The Philistines were now the enemies of Israel; and the Hittites, ceasing to make any attempt to regain Palestine, were spreading abroad and consolidating their empire in Syria and Mesopotamia. The Amalekites and a remnant of the Kenites were still in the south country towards Egypt and Sinai. Saul defeated their king Agag; and David afterwards completed the destruction of his people.<sup>24</sup> But the Kenites were allowed to move northwards into Judah, alongside of the Japhetic Jerachmeelites. When David was an exile in Gath, he professed to King Achish that he had smitten these two families friendly to the Hebrews. He also stated that he had invaded the border of the Cherethites, evidencing that some of the maritime Zerethites kept the coast below Philistia, which they had held with varying success from early Egyptian days.<sup>25</sup> From these Cherethites came part of David's body-guard; the other division consisting of Japhetic Pelethites of Ionian descent, whose ancestor was Peleth the great grandson of Onam, the namer of On in Egypt and Ono in Palestine.<sup>26</sup> Many Hittites were among David's chief captains, in addition to Uriah whom the king so grievously wronged. Such were Nahari the Beerothite, an ancient Briton, Eliphelet the Maachathite, Heleb

<sup>24</sup> 1 Sam. xv. 7; 1 Sam. xxx. 17.

<sup>25</sup> 1 Sam. xv. 6; 1 Sam. xxx. 14.

and Maharai the Netophathites, Benaiah the Pirathonite, Igal of Zobah, Helez the Paltite, Uzzi the Ashterathite, Hephher the Mecherathite, Joshaphat the Mithnite, Shama and Jehiel the Aroerites, and the chief of all his host, Jashobeam the Hachmonite, or Tachmonite, a descendant of the Zerethite Achiman slain in the country about Hebron by Caleb the Kenezite.<sup>27</sup> Other captains may have belonged to the same warlike and faithful race, but their nationality is doubtful.

In David's time there were at least seven Hittite kingdoms of note to the north and east of Palestine. With one of these he was at peace, having married Maachah, daughter of Talmai, king of Geshur.<sup>28</sup> From Geshur also, in all probability, came the Tachmonite, who was the chief of David's host. When Saul's faction was defeated, the Philistines and Moabites brought to quietness, and the Jebusites driven out of Jerusalem, the warlike king of Israel turned his steps northward. There he found Hadadezer the son of Rehob on the throne of Hamath Zobah, possessed of two great treasure cities, Tibhath and Berothai. The Syrians of Damascus came to help the men of Zobah against the Hebrew invader, but David's warriors prevailed.<sup>29</sup> The treasures of gold and brass were taken away, garrisons were placed in Damascus and in Zobah, and the Syrians became the servants of the crown of Israel. Toi the king of Hamath, between whom and Hadadezer the old enmities had been rekindled, gave in his submission to the conqueror, and sent him costly presents by the hand of his son Joram.<sup>30</sup> After this the Ammonites barbarously treated David's envoys who had come with a message of mingled congratulation and condolence, and, having offended the greatest monarch of the earth in his day, they prepared for war. Hanun, son of Nahash, their new king, gathered the forces of the north together with promise of reward. From Hamath Zobah and Beth Rehob, from Tob and from Maachah the hirelings came to Rabbah of Ammon, but Joab overcame the Hittites, and the Ammonites fled before Abishai, David's general.<sup>31</sup> These Hittite

<sup>26</sup> 1 Chron. ii. 33.

<sup>27</sup> 2 Sam. xxiii ; 1 Chron. xi.

<sup>28</sup> 2 Sam. iii. 3.

<sup>29</sup> 2 Sam. viii. ; 1 Chron. xviii.

<sup>30</sup> 2 Sam. viii. ; 1 Chron. xviii.

<sup>31</sup> 2 Sam. x. ; 1 Chron. xix.

kingdoms are called Aram or Syrian, a term that must refer to their original population and not to their rulers, who were all Hittites. When Hadadezer saw that the confederates were defeated, he called to his aid the so-called Syrians or Aramaeans beyond the river, who were the Hittite Nairi of Mesopotamia. These crossed over to the help of their compatriots and mustered at Helam, or Elam, in Zobah, under Shophach the captain of the host of Hadadezer.<sup>32</sup> Then when David, gathering all Israel together, went forth to meet this formidable array, there was fought one of the decisive battles of history. Israel was victorious, with seven hundred captured war chariots, and forty thousand horsemen of the enemy among the slain, for no account was taken of the footmen. So the Hittites became the servants of David and of his son Solomon after him. Only the little kingdom of Geshur afforded a retreat to the rebel Absalom. As to the constituents of these Hittite kingdoms, the substratum was Aramaic and unhistorical in all of them. The Hephherites had the kingdom of Hamath proper in the main line, and the three kingdoms of Zobah, Beth Rehob, and Damascus in that of the second Rechabite or Beerothit division, four out of seven. The junior or Peltite line of the Achuzamites or Zuzim reigned in Maachah; the junior or Asareel line of the Zerethites, in Geshur; and the Paseachite branch of the Chelubite Achashtarites, in Tob. The latter, however, must have been but a remnant, most of their brethren occupying Mesopotamia. Changes had taken place, therefore, since the days of Chushan Rishathaim, for his Beerothites had been expelled from Mesopotamia by the Nairi or Mehirites, and the Zeccharites of Hazor, under their Jabins, had left the sea of Merom for a more northern home. With them the Cilicians of Harosheth had departed. Some unchronicled migration had removed the Kenezites of Ophrah and Abiezer, and the Temenites whose home had been Kadesh. In the west also, between Phœnicia and Philistia, there must have been a manning of vessels to creep along the Syrian shore and colonize with Dorians, Achæans, Pelasgians, and Ionians, the islands of the Levant and the coasts of Asia Minor; and in these vessels went bards, who whiled away the time with songs of the olden days,

<sup>32</sup> 2 Sam. x. ; 1 Chron. xix.

the scenes of which were Palestine and Egypt, Babylonia and Gebalene, full of the Hittite heroes who were the great men of the world's youth, but songs soon to be so distorted as to lose in other lands all their historical significance.

The Bible is not yet done with the Hittite, even as far as David's reign is concerned. When Absalom came back from the court of Talmi, son of Ammihud, King of Geshur, and drove his aged father from the throne, the faithful ones that accompanied the monarch's fallen fortunes were not Israelites.<sup>33</sup> Foremost among the loyal and true were the Cherethites, brave sons of Zereth, mercenaries it is true, but mercenaries with hearts that loved the warrior king and that would not be tempted with Absalom's gold, and Japheth, the elder brother, came not a whit behind Ham's noblest offspring, for the Ionian Pelethites kept step with the Cherethite march, and the Gittites of Philistia, men of Gath, blue-eyed, fair-haired Goths as they were beneath a Syrian sun, passed on under the leadership of Ittai, an ancient Ida, before the king, and refused to do otherwise for all that king's entreaties. In the later years of Solomon's reign, Damascus became an independent Hittite kingdom under Rezon, son of Eliadah, who had been an officer of Hadadezer of Zobah, and did injury to Israel's interests in the north.<sup>34</sup> This kingdom became strong under Hezion, Tabrimmon, and a succession of Benhadads. The other northern kingdoms revolted soon after, for Solomon had unwittingly provided them with the means for defying his power. As a merchant-man, he may have shewn wisdom in importing from Egypt chariots and horses for the Kings of Syria, and for all the kings of the Hittites,<sup>35</sup> but, as an emperor over many kingdoms, he would have acted more wisely in discouraging their armaments, and turning their attention to peaceful pursuits. In the time of Ahab and Jehoram of Israel, Benhadad of Syria Damascus did great damage to the kingdom, and besieged Samaria at length, bringing dire famine into the royal city. But the Syrians heard a noise of chariots and horses and a great host, and fear fell on them that Israel had hired the

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<sup>33</sup> 2 Sam. xv.

<sup>34</sup> 1 Kings xi. 23.

<sup>35</sup> 1 Kings x. 29.



kings of the Hittites and the kings of the Egyptians, to war against them; so they fled, and Samaria was saved.<sup>36</sup> But Hazael, as pure a Hittite as any, murdered his master Benhadad, and became the head of a new dynasty, and fought with Israel in Gilead. He was the conqueror of his age, taking all the country beyond Jordan, and Gath of the Philistines, and only abstaining from the siege of Jerusalem on the payment of large tribute money from King Jehoash.<sup>37</sup> But Jehoahaz of Israel and all his people were the servants of Hazael and his son Benhadad, who worthily as warriors sustained the reputation of the family of Beeroth. A saviour, however, arose for the Israelites in the proud and gallant yet idolatrous Joash, who beat Benhadad three times, though with few men and poor equipment, and took back all the cities of the kingdom of Samaria.<sup>38</sup> Still greater was his son, the second Jeroboam, who recovered the Hittite kingdoms of Damascus and Hamath, which had been lost to Israel since the days of Solomon; but these lands did not long remain in the possession of his race.<sup>39</sup> Menahem, the usurper, came in contact with the Hittites, crossing the wilderness to Thapsacus, the capital of the Nairi in Mesopotamia. He took the city when it refused to open its gates to him, and behaved with barbarous ferocity towards its inhabitants.<sup>40</sup> Then the new Assyrian empire arose under the Babylonian Phul, and Israel could hope for no more Hittite conquests. The last Hittite monarch whom the Bible mentions is Rezin of Damascus who allied himself with Pekah of Israel in an attempt to dethrone Ahaz of Judah.<sup>41</sup> The Jewish king sought the aid of Tiglath Pileser of Assyria who took Rezin and put him to death, thus ending Hittite rule in southern Syria. Sargon brought Hittites from Hamath and Ava into Samaria to replace the Israelites whom he had carried into the east.<sup>42</sup> After the destruction of Jerusalem also by Nebuchadnezzar, certain men made an insurrection and slew

<sup>36</sup> 2 Kings vii. 6.

<sup>37</sup> 2 Kings x. 32; xii. 17.

<sup>38</sup> 2 Kings xiii. 25.

<sup>39</sup> 2 Kings xiv. 25.

<sup>40</sup> 2 Kings xv. 16. Gesenius refuses to recognize any other Tiphah than Thapsacus on the Euphrates, *Lex. in loc.*

<sup>41</sup> 2 Kings xvi. 5.

<sup>42</sup> 2 Kings xvii. 24.

Gedaliah, the Governor of Judea for the king of Babylon, among whom were two men of Hittite descent, namely Seraiah, son of Tanhumeth, a Netophathite, and Jaazaniah, a Maachathite.<sup>43</sup> Finally, when the Jews returned from Babylon, many Hittite proselytes counted among the Nethinim, whom Solomon had placed under tribute, were with them, such as the children of Padon, Shamlai, Lebanah, Rezin, Nekoda, Paseah, Mehuni, Sisera, and Darkon.<sup>44</sup> "They are not all Israel that are of Israel," is true in the physical, as well as in the spiritual world; and by far the largest portion of alien blood that flows in Jewish veins is that of the Hittite, which continued to mingle with the Semitic stream since Judah and his brethren married daughters of Heth, and in Egypt and Canaan came into manifold relations with that once dominant race.<sup>45</sup>

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<sup>43</sup> 2 Kings xxv. 23-25.

<sup>44</sup> Ezra ii. ; Nehemiah vii.

<sup>45</sup> Romans ix. 6.

## CHAPTER XVIII.

## THE HITTITES IN CONTACT WITH THE ASSYRIAN EMPIRE.

EVIDENCE has been already adduced to show that the earliest monarchs of Assyria who have left records were Hittites of the line of Zereth and of the family of Ziph, the eldest son of Jehaleleel. The Assyrian name is found in the Kenite Asher, who heads the list which contains Heber, the Shafra that follows Chufu in Egypt, and the Ibil-Sin that succeeds Sabu in Babylonia.<sup>1</sup> But the name which presents a sure connection is that of the Assyrian Assur Yupalladh, the Kenite Japhlet, son of Heber and great-grandson of Asher. The Synchronous History of Assyria and Babylonia makes him the contemporary of Cara-Murdas the Babylonian, who was the son of his daughter Mupallidhat-Serua and of the Rehob that named Rehoboth on the Euphrates. This Rehob was the son of Cara-Indas, or Hadadezer. The Synchronous History places before Yupalladh the names Buzur Assur and Assur-Bil-Nîsisu in ascending series; but the Kenite genealogy places, in the same order, Heber, Berigah, and Asher. At present the discrepancy cannot be reconciled. Professor Rawlinson places, after Assur Yupalladh, one Bel-Sumili-Kapi, who probably represents Shomer, the brother of Japhlet, the father of Ahi, Rohgah, Jehubbah, and Aram.<sup>2</sup> Contemporary with this monarch, or immediately after him, should be placed Bil-Pasqu, whom an inscription in the British Museum calls "the origin of royalty."<sup>3</sup> He is Pasach the eldest son of Japhlet, and the brother of Bimhal and Ashvath, from the last of whom Aswad took its name. The record following is a mere list of names, Bellush, Budiel, and Iva-lush,

<sup>1</sup> For these names see Smith's *Early History of Babylonia*, *Records of the Past*, vols. iii. and v.; Sayce's *Synchronous History of Assyria and Babylonia*, *Records of the Past*, vol. iii.; and Pinches' *List of Babylonian Kings*, *Proc. Soc. Bib. Arch.* Dec. 7, 1880, p. 21, and Jan'y 11, 1881, p. 37.

<sup>2</sup> 1 Chron. vii. 34.

<sup>3</sup> Lenormant's *Manual*, i. 507.

representing a dynasty, if the names be correctly rendered, which superseded that of Asher. Shalmanezar or Shallim-manu-uzur follows, and he is evidently a Hittite of the line of Chedorlaomer, who was the father of Salma, the head of the house of Lechem or Beth Lechem, but whose descent on the mother's side from the Horite Manahath introduced Manu into the Assyrian nomenclature. With his successor, who is variously called Tuklat-Samdan, Tiglathi-Nin, and Tukulti-Ninip, history recommences, for he is said to have been the conqueror of Babylonia and Chaldea; and Sennacherib states that he reigned 600 years before him, or about 1,300 B.C., at the time when the second Jabin was oppressing the Israelites. The name of this Assyrian monarch suggests the entrance of the Zocharites into the ruling family of Nineveh, for, as Tigris is to Diklath, so is Zochar or Tsochar to Tiglath, and both words recall the Deucalion, Thessaly, Taxila, Daseylitis forms of Zochar. His successor was Bil-Kudur-Uzur, whose name is Hephherite, and might belong to the line of Salma, son of Kudur-Nanhundi or Chedorlaomer, or to that of Ezra, whose son Jether was Kudur-Mabug. In his reign the Babylonians rebelled under Binbaliddin, who, after driving out the Assyrian army, invaded Assyria, put Bil-Kudur-Uzur to death and carried away trophies of his conquest. Professor Sayce calls Binbaliddin, Rimmon-Pal-Iddina, which would connect him with the family of Harum the father of Acharchel, for Harum is the Rimmon of the Assyrians, the Rim-Agu, as well as the Naram-Sin, of the early history of Babylonia. Rimmon is the Semitic word for a pomegranate, as Side is the Greek; and this explains the marriage of Orion and Side, and of the Indian Rama and Sita. Arman-Agarsal or Harum-Acharchel figures in a previous part of the Synchronisms History, and Agarsal is mentioned in a subsequent paragraph as a city of Babylonia. The king who followed Kudur-Uzur is called Adarpalashir, Adar-Pileser, Nin-Pala-Zira, and Ninip-Pal-Zara. He fought a great battle under Ellasar and repelled the Babylonians. The name that elsewhere is associated with both elements of that of Ninip-Pileser is Tiglath; thus we find Tiglath-Ninip, and Tiglath-Pileser. It is not likely that any mistake has been made in bringing the Zocharites into the Assyrian royal family. They

divided Assyria with the Zerethites, filling the south with their names, as Zereth filled the north. The very word for man in Assyrian was *Zicaru*, like the Circassian *Zugcher*, people. Now the Zocharites had no name Ninip, Nin, Adar; but a name of Ninip is Nin-kattin-barzil, the man with the iron coat, answering to the Hittite Amraphel. Arbela or Beth-Arbel was a famous place in Assyria, and Ctesias has an Arabelus among his later Assyrian kings; these represent the elliptical form of Amraphel. As monarchs of Assyria, however, speaking the Semitic language of the unhistorical descendants of Asshur, the Hittite conquerors would naturally translate their names. Such a puzzling translation occurs even in the family of Saul of Israel, a son of Jonathan being called Merrib-baal and Mephibo-sheth. In the next king, Assur-Dayan, the Zerethite family of Asher returned to sovereignty. He invaded Babylonia, on the throne of which Zamama-Suma-Iddin was seated, and captured his cities Zaba, Irriya, and Agarsal. He is greatly eulogized by the first Tiglath Pileser. Little is known of his successor Mutakkil-Nebo, whose name shews that the Ethnanite Di Nhaba was not forgotten in Assyria, although Babylonia was more celebrated for the worship of the son of Baal Peor. But his son Assur-Ris-Ilum fought with Nebo-Kudur-Uzur of Babylonia, and overthrew him. The name of the Babylonian is significant. Its Kudur-Uzur proclaims him a man of Gedor, of the family of Ezra the Hamathite; but the Nebo, appearing almost simultaneously in Assyria and Babylonia, suggests that the Ethnanites had betaken themselves to the east, and that the two kingdoms were contending for their alliance. Here, therefore, is the point at which the fugitives or emigrants from Elephantine, whose migration story is told by the Cachiquels of Guatemala, must have lost their Hittite speech, and have picked up the worship of Tohil or Tockil, the Tiglath of the Assyrians.

The next monarch of Assyria is Tiglath Pileser the First, whose long inscription takes us out of the narrow field between the southern courses of the Tigris and Euphrates into the purely Hittite area in the north and west.<sup>4</sup> The date of his inscription is supposed to be 1130, B.C., when Samuel the prophet and

<sup>4</sup> Records of the Past, v. 7.

Samson judged Israel. The king of Babylonia in his time was Merodach-Iddin-Akhi, who successfully invaded Assyria and carried off the spoil of the city Hekali, part of which Sennacherib recovered 418 years afterwards. Tiglath Pileser retaliated and captured Babylon, Opis, and other cities. The name Merodach has been found to mean the son of Beor, being thus equivalent to Baal Peor; the Ethnanites, therefore, were on the Babylonian throne. While Iddin, as a constituent in Babylonian royal names, reproduces the Atin-re or god of the solar disc worshipped at Tel Amarna in Egypt, rather than the ancestral Ethnan, and thus indicates that the Babylonian monarchs of this line had come out of the land of the Pharaohs, it seems that the tradition of Belus and Ninus, as the first rulers in the east, arose with them out of a misconception of three facts in ancient history. The first fact was that Ethnan, the son of Ashchur, really made a beginning of royalty in Babylonia, out of which his posterity were soon driven; the second, that Bela, son of Beor, actually reigned in the neighbouring country of Gebalene; and the third, that Hammurabi, the son of Eshton, who founded Babylon, took Baal Peor, or Merodach, for his god, although he belonged to a totally different branch of the Hittite family. The first purely Hittite country to engage the attention of Tiglath Pileser was one that plays a prominent part in Hittite history. It is better to speak of the object of his attention as a people than as a country, for in his time populations were shifting; yet he calls the region in which this people dwelt the country of Comukha. There is no doubt that the Comukhans were the Commagenians, but there is also no doubt that these Commagenians had not reached northern Syria. Tiglath Pileser found them on the Tigris, which they crossed to escape from him, establishing themselves in the city of Sherisha, which must be Strabo's Sarcisa of the Gordyæans or Carduchi. The Commagenians of Syria had Samosata for their capital; it may, therefore, be inferred that their original name was Sama or Samag. Their earliest appearance in geographical history would be at Lake Samachonites or Merom, under mount Hermon. The Kenite genealogies present many competitors for the honour of conferring this name. Shammai, in the family of Ezra, was the ancestor of the Hamathite

Shimeathites, with whom the posterity of Miriam or the Meronothites and namers of Merom were intimately connected.<sup>5</sup> In the line of Ma Reshah appear Shammai, son of Rekem and father of Maon, and Shema father of Raham.<sup>6</sup> The Paseachites had a Shemaiah and a Shimei on either side of Gog; and Shema was the son of Joel the son of Aharhel.<sup>7</sup> Several of these names end with the letter *ayin*, so that they may be pronounced Shemag. A survey of the Hittite colonies narrows the enquiry to the families of Paseach and Aharhel, so intimately united in the genealogies. The island of Samos was possessed by the Carians or Ekronites, relatives and allies of both these families; but Samothrace is linked through the stories of Jasion father of Plutus, Harmonia, and Hercules, with that of Aharhel the Achuzamite. Cyme in Æolis of Asia Minor determines nothing, for while its name Cyme Phriconis associates it with Larisa, its proximity to Hermus, Caicus, Myrina, and other places with Hittite names belonging to many different families, deprives it of any definite relation to one; nevertheless it was most likely a foundation of the Ras. Cumae of Campania has Paseachite and Heraclid connections, and the same may be said of many places similarly named. The centre of the Paseachite family for several centuries was Thapsacus on the Euphrates, and there is no evidence that it ever made establishments in the neighbourhood of Commagene. But Commagene in northern Syria was in close proximity to Carchemish, the Hittite capital, in which the posterity of Regem, Aharhel's grandfather, dwelt. It is probable, therefore, that Shemag, son of Joel, and grandson of Aharhel, was the eponym of Commagene.

The Muskayans or Moschi had taken possession of part of this primitive Commagene on the northern borders of Assyria and Mesopotamia. Tiglath Pileser defeated them, and then attacked the Commagenians. Sir Henry Rawlinson calls one of the Commagenian kings Kili-Teru, son of Kali-Teru, son of Zarupin-Zihusun; Professor Sayce styles him Cili-Anteru, son of Cali-Anteru, son of Saru-pin-sihusuni; Mr. Fox Talbot's title is

<sup>5</sup> 1 Chron. iv. 17.

<sup>6</sup> 1 Chron. ii. 44, 45.

<sup>7</sup> 1 Chron. v. 4, 8.



Tirikali fil Tirikali; and that of Dr. Hincks, Kiliantiru, eldest son of Campinei-yusan. These are grave discrepancies. From a Hittite standpoint the higher criticism would favour Mr. Talbot's reading, but such criticism can never lawfully override the work of the philologist. A stronghold of Commagene was Urrakluiras, which certainly contains Acharchel's name. Opposite to the island of Samos was the promontory Trogilium, which answers to Tirikali, and not far off were Heraclea and Euromus. The king of Urrakluiras was Shedi-Teru, son of Khasutkh, according to Sir Henry Rawlinson, Sadi-Anteru son of Khattukhi, according to Professor Sayce; Dr. Hincks terms him Sadiyantim son of Khathukhi, and Mr. Fox Talbot, Tiridates son of Kuthakin. He belonged to the country of Panari. So far as names go, the evidence is in favour of making this king a descendant of Penuel, who, by the marriage of his daughter, became the father of Gedor. He was no Hittite but a Cadmonite of the family of Getam or Etam, whose fortunes were linked largely with those of the Hittites. His brother was Ezer the father of Chushah, the head of the Chushathites.<sup>8</sup> Penuel explains Panari; Chushah, Khasutkh; and Ezer, Teru or Anteru: for the nasal pronunciation of the initial *ayin* of Ezer would cause it to be rendered by foreigners as Agra or Nagra, as in India, and by Adra and Andra as in Assyria and in Greek speaking countries. There must, therefore, have been a fusion of part of the Cadmonite family with that of the Heraclidae. Through the country of Aruma, an embryo Armenia taking its name from Harum, Tiglath Pileser went to one called by the different translators already named Miltis, Eshtish, or Yem, and afterwards to Subair, an extensive region, and Alza and Purukhuz. Subair was the country about the Chaboras, named after Heber or Cheber the Zerethite, and Purukhuz bore the name of his father Berigah, the ancestor of the Phrygians. This branch of the family of Asher had been expelled from Assyria, whose empire it had founded, and occupied the central part of northern Mesopotamia. As a Zerethite people, the Phrygians retained the name of Gordius for their kings, and, as the Zerethites were from antiquity the allies of the Midianites, their Phrygian descendants alternated Gordius with

<sup>8</sup> 1 Chron. iv. 4.

Midas. Two tribes of the Kheti, the Kaskaya and Hurunaya, had taken possession of part of Subair or Mesopotamian Iberia, and had seduced the Iberians from the worship of their ancestor Ashur, but they submitted on the approach of the Assyrian monarch. Here the name Kheti is reserved for the senior Hittite line, that of Achuzam, from whom Haran and Gazez descended. They dwelt in Charran and Gauzanitis, between the Belias and the upper waters of the Chaboras.

Once more Tiglath Pileser ravaged Commagene, and thence passed into the country of Kharia and to the far-spreading tribes of the Akhe. He met the warriors of these people in Azutapis, which is apparently Thospitis in southern Armenia. The Kharians were not the Japhetic sons of Eker and Buz, for their cities Suira, Shelgu, Arzanibru and Ayu correspond to Shual, Shelesh, Harnepher, and Ahi, names of descendants of Berigah the Zerethite.<sup>9</sup> But no Kharian ancestor appears in their line; and there are indications which point to the incorporation of these Asherite families with the descendants of Korah, the eldest son of Hebron, and grandson of Ma Reshah. Hittite settlements had already been made in Media, for the Assyrian king relates that, after subduing the people of Adavas, Tsaravas and Ammavas in Aruma or Armenia, he crossed the lower Zab, named after Ziph the ancient Zerethite, and brought Muraddan and Tsaradavas, near Atsanian and Atuva, into his power. The people of Muraddan must be the same as the Amardi or Morundae about Martianus Lacus, and probably represent part of the posterity of the Kenite Mered. But the other names ending in *va*, *vas* and *davas* recall the topographical nomenclature of Dacia with its endless *davas* and *dovas*. Tiglath Pileser mentions also the countries of Gilkhi and Khirikhi, but gives no information as to their site. More solid ground is reached when he enumerates the kings of the Nairi, to conquer some of whom at least he was compelled to cross the Euphrates. These Nairi, as the descendants of Mehir the father of Eshton, should include the three families of Rapha, Paseach, and Techinnah, but other Hittite tribes seem to have been numbered with them. Tseni, king of Dayani or Tehinnah is the only monarch named, so that he may

<sup>9</sup> 1 Chron. vii. 36, etc.

have been the head of the Nairi Confederacy at the time. Paseach is unmentioned, unless Khimua represent a city named after his descendant Shemaiah. Beth Rapha as Khani-Rabbi appears apart from the Nairi but along with the king of Dayani, and Milidia is said to belong to that people, a place which must have been named after Moloketh the wife of Samlah rather than after their son Mahalah. Paiteri probably denotes Abiezer. The line of Amalek stands out prominently in Albaya, Hugina, and Pilakinna. Aturgina is an oriental Tirchanah; Tunubi, a Dinhabah; Huzula perhaps a Hazor; and Tuhali, a Zohar. In Nazabia a Mezahab may be found, although such a name would rather be sought among the Moschi. Yet the Moschi were in part counted to the Nairi, for their city Sururia appears in the list. Kidari or Kindari is a transplanted Gedor; Abaeni, a Jephunneh, Jabin, or abbreviated Jabneel; and Andiabi, a Netophath. The unidentified eight are Amassihuni, Kirini, Adaeni, Huiram, Pigikanni, Kulimazzini, Unzamuni and Numme. The last of these may be the Zocharite Naam, or the Beerothite Aniam, but one would expect to see Nacham for the former and Anigam for the latter. This fact remains, that before the time of Saul king of Israel, there was in north-western Mesopotamia and in the neighbouring region of Syria a confederacy of twenty-three Hittite kings under the presidency of a descendant of Mehir the Achashtarite.

Tiglath Pileser next mentions Karkamis or Carchemish as a city of the Khatte, making his conquests extend from the land of the Tsukha or Shuhites in the south, northward to that city, but he does not say that it was among his captures. How long Carchemish had been founded we have no means of knowing, but it certainly was not in existence in the old days of Egyptian and Hittite warfare. At this time it was regarded as a Hittite Ultima Thule. Somewhere in northern Syria, probably in what afterwards became Commagene and Cyrrhestica, the Assyrian monarch found the Comani and the Muzri. Between them, for the record is not clear, they possessed Elammi, Tala, Kharutsa, Arin, Khunutsa, and Kapshuna. The names Khunutsa and Kharutsa seem to set forth the Kenezzites of Charosheth, once under the command of Sisera. As for the Comani, they were an

advanced guard of the Beerothites, bearing the name of Shimon, the son of Hadar; and Arin and Tala were places named in honor of Rinnah and Tilon, two of Shimon's sons. The name Muzri may have been applied to both nations as exiles from the land of Mizriam. It is interesting to find Tiglath Pileser rebuilding the temple founded by Ismidagon or Shemidag, Shimon's grandson, and fighting in the north with his descendants, the Comani. The strong Hittite kingdoms in central and southern Syria he left undisturbed, feeling he had acquired sufficient glory by penetrating the deep forests and difficult mountain chains of northern Mesopotamia and southern Armenia, which no king of Assyria had ever reached before him. His lord Ashur impelled him to set about the great undertaking to conquer the powerful kings who dwelt upon the upper ocean, an enterprise in which he partially succeeded; for, tell it not in Gath, his upper ocean was lake Van. Even in his day, the habitable world was small; how much more so in the ages that went before!

Assur-Bil-Kala was the next Assyrian monarch, of whom there are two fragmentary records, one of which states his conquest of Babylonia, and the other that of the Western Land, which certainly was not Palestine.<sup>10</sup> Samas-Rimmon, his brother and successor, did nothing of any importance, but his name is significant, both of its elements being found in the senior Hittite family as Harum and Shemag.<sup>11</sup> Assur-Rabu-Amar came to the throne in evil days, but unhappily there are no particulars of his catastrophe. The Hittites threw off the Assyrian yoke, and about the year 1070 B.C., while Saul was king over Israel, they defeated his army and regained their independence.<sup>12</sup> A new Assyrian dynasty is supposed to have begun with Belkatirassu, the Beletarus of the Greeks, who was followed by five kings of whom nothing is known but the names.<sup>13</sup> But with the sixth, Vul-Nirari, the Eponym Canon begins and informs us, through calculation, that he reigned from 956 to 936 B.C. The history of Assyria is, therefore, a blank from the early part of the reign of Saul in Israel, down to those of Jeroboam and Asa in the divided

<sup>10</sup> Lenormant's Manual, i. 375.

<sup>11</sup> Lenormant's Manual, 376.

<sup>12</sup> Lenormant's Manual.

<sup>13</sup> Lenormant's Manual.

kingdom.<sup>14</sup> From the Hebrew Scriptures, however, we have learned that the Nairi made common cause with the Hittite kings of Syria against David, and met with a signal defeat; and that Solomon reigned from Thapsacus to Gaza.<sup>15</sup> Tiglath Ninip followed Vul-Nirari, and made warlike expeditions in Armenia towards the sources of the Tigris against the Hittite tribes, of which there is but a bare record.<sup>16</sup> His successor, Assur-Akh-Bal has left two inscriptions, of which one only mentions his conquests. He subdued the Nairi, Kirkhi, and Subari of Mesopotamia, together with the land of Nireb. The Nairi are well known; the Subari are the Zerethite Heberites or Iberians about the Chaboras; the Kirkhi are probably the Korachites of Ma Reshah, who incorporated some Iberian tribes; and the men of Nireb are the people who named Kirjath Arba, and who dwelt at this time below the Chaboras. He brought under his sway the Achashtarite Shuhites and Laki in southern Mesopotamia and Babylonia, and is the first to mention Urardi, the land of the Alarodians, descended from the Zerethite Jehaleleel, who had thus in some of their branches left Assyria and betaken themselves to the mountains of Armenia. In northern Syria he carried off Lubarna, king of the Patinians, and reduced the lands of Zamia and Bit-Adini, the former of which may be Commagene under its native name Shema, while the latter seems to have been an Aramæan conquest of the Ras.<sup>17</sup> The history of this monarch's successor, Assur-Nazir-Pal, has been fully considered in connection with the Lion Inscription of Merash, which indicates, better than any Assyrian monument could, the extension of the Hittites in his time. It shows Habini as a king of kings over the nation of the Ras and neighbouring peoples, from the centre of Armenia westward into Cappadocia, Saravene or Beth Zur being his kingdom proper. To the south of his dominions lay the realm of Commagene under a strong monarch, whom he calls Hapisati, but whom the Assyrian king names Kundaspi. In Carchemish at the same time dwelt Sangara, calling himself king of Syria; and in Thapsacus or Khupuscia the king of the Nairi was

<sup>14</sup> Lenormant's Manual; The Assyrian Eponym Canon.

<sup>15</sup> 2 Sam. x. 16; 1 Kings iv. 24.

<sup>16</sup> Lenormant's Manual, i. 377.

<sup>17</sup> Records of the Past, vii. 11, 17.

another king of kings. Kasyari or Geshur had become a powerful kingdom under Labduri, the son of Dubuzi, having moved northwards from Mesopotamia towards Armenia. The great opponent of Assur-Nazir-Pal however, was Akhuni son of Adini, who possessed Bit-Adini, and was the general of the armies of Habini of Ras. Over the Hittites or Khatti, who seem to have been near the Orontes, Lubarna was king, with a capital called Kunalua. The two names Kunalua and Lubarna indicate that the Kenezzite line of Gothniel and Leophrah had usurped the throne of the Achuzamites, and had brought the Patinians, or posterity of the Zimrite Bedan, under their sway. The fate of a word like Gothniel is to lose one of its medial consonants, and, as these are both dentals, the first is most likely to disappear. In several cases, however, by transposition both are preserved, as in Khintiel, the name of a king of the Shuhite Laki, and in the Greek Candaules. The Greek Sthenelus presents the most complete rendering of Gothniel. In Mexico the equivalent of Kunalua is Sinaloa. Its tribes speak the Cahita language and are the Yaquis, Mayos, and Tehuecos.<sup>18</sup> The Mayos are hard to identify, but the Tehuecs are the Zochethites, and the Yaquis, the men of Ishi. The wide extension of the two Kenezzite families of the Charashim or Cilicians and of the Zochethites must date from the time of this conquering Lubarna, who incorporated, at least in his own division of the stock, a large foreign element, Achuzamite and Midianite. Thus the great victories of Assur-Nazir-Pal were gained, not without much hard fighting, over Hittite states that reached from Babylonia, through all Mesopotamia, northward to the Moschic region south of the Caucasus, and from the eastern borders of Armenia, westward to the centre of Cappadocia, as well as over all Syria. The inscription of Habini of Ras shows that the Assyrian monarch was looked up to by the Hittite nations as an arbiter or judge; and he seems to have kept them under tribute by force of arms.<sup>19</sup>

In the time of his son Shalmanezar, Cacia was king of the Nairi in Khupuscia. He rebelled, and the Assyrian burned his

<sup>18</sup> Malte Brun, *Tableau de la distribution ethnographique des nations et des langues au Mexique*, Congrès des Américanistes, 1877. Tome ii. 10.

<sup>19</sup> *Records of the Past*, iii. 39.

city and a hundred that were dependent upon it. This was not hard work, for the Hittite cities were generally built of wood upon a natural or artificial mound. The Armenians had a king bearing the ancestral name Arame. His city, Sugunia, was burnt and fourteen dependent ones with it. Katazilu of Commagene, and Mutallu of Gamgume or Zuzim, who had regained his independence, submitted to Shalmanezzer; but other Hittite monarchs strove to reorganize the old confederacy. These were Sangara, king of Carchemish, a descendant, probably, of the Japhetic Eker, and the Hittite suzerain; Akhuni son of Adini, who ruled in western Armenia; Khanu of the Samahlians, who occupied the country to the north of Adini and Ras on both sides of the Euphrates, including Melitene and Analiba or Khanirabbi; Pikhirim of Cilicia, at length in the country with which the name of the Charashim is most identified; and two allied peoples, the Midianite Patinians under Sapalulme and the Midianite Yazbukians, descendants of Ishbak, under Buranate. Shalmanezzer defeated the confederates and took cruel vengeance upon them. The gallant Akhuni son of Adini made many a stand, but was at last taken at the upper waters of the Euphrates. As Tul Barsip was his capital, it is probable that he was a Zerethite of the family of Asher, whose grandson was Malchiel, the father of Birzavith. He certainly exhibited the indomitable valour of the Cherethite. Shalmanezzer, having subdued the northern Hittites, turned his attention to those of central and southern Syria, whom the Assyrian kings had so far left undisturbed. Hamath, another centre of many petty kingdoms, first felt his power, and Irkhulena, the descendant of Joram and Toi, was robbed of his treasures, and condemned to gaze upon his blazing cities. The Assyrian king was met by a host contributed by eleven kings, of whom Irkhulena of Hamath, and Rimmon Hidri or Benhadad of Damascus were the only Hittites, the others being Ahab of Israel, who sent 10,000 men, Matin-Baal of Arvad in Phoenicia, Bahsa of Ammon, Gindibriah of Arabia, Adoni Baal of the Sizanians, and the kings of Egypt, of Goim or Syrian Achaia, of the Irkanatians, probably Jerachmeclites moving northward, and of the Usanatiens. These forces Shalmanezzer vanquished, and prepared the way for further conquests in the south. The Black



Obelisk inscription informs us that the empire of Habini at Marasia fell before the same monarch, so that in his reign, about 900 B.C., the westward wanderings of the Lydians towards the Mediterranean coast must have commenced. To the north of the Samahlians of Melitene, Shalmanezzer found the Tabalu, men of Diblath or Japhleti, another Zerethite remnant, often identified with the Tibareni of the Black Sea. These were a branch of the Iberians in the three families Pasach, Bimhal, and Ashvath, and contributed largely to the population of the Caucasus, leaving also, as the Avars, many traces of their presence in Europe. In Media, Shalmanezzer found the Zimri or Zimrites, the Amadai or Midianites, and the Parsuai, supposed to be Parthians. It is more likely that they were the Persians, descendants, like the Celtic Parisii, of Peresh the Gileadite. Lubarna had re-established himself on the Patinian throne, but the sons of Bedan rose against him and put him to death, elevating Surri, probably a Patinian prince. Him Shalmanezzer impaled with his followers, and placed Sasitur of Uzza over the Patinians in Cinalua.<sup>20</sup>

Shalmanezzer's son Assur-Dayan rebelled against his father, and another son, Samas Rimmon, who succeeded to the throne, has preserved a list of the Assyrian cities that took part in the rebellion. Of these, Assur, Zab, Araphka, Dur-baladh represent the Zerethites, and Arbela, Tel-Abni, and Khuzirina, the men of Zochar. Samas Rimmon quelled the rebellion, and then proceeded against the unhappy Nairi, whose kings he subdued to the number of twenty-eight. Their cities or peoples are entirely different from those named by Tiglath Pileser, nor can they be satisfactorily connected with the Hittite lists of Chronicles. Here and there a familiar name appears, such as Suma, king of the Cinucai, who is a Shema of the Chanochites; but while the Arimai, Khundurui, Huilai, Singurui, give Harun, Gedor, Joel, and Zochar, their rulers Bisirain, Zarisu, Aspastatauk, and Sirasu, do not stand in any necessary genealogical relation to them. Dirnacus again is an Irnachash, but how does he come to be the king of the Marruai? Tatai seems to be a Hadad, but can the Ginginai be descendants of Anigam? In addition to the lords mentioned, the list includes Sirasvi of the Babarurui, Amakhar of

<sup>20</sup> Records of the Past, iii. 83; v. 29.

Kharmis-andi, Zarisu of the Parsaniyai, Sanisu of the Cipabaru-tacai, Ardara of Ustassi, Parusta of the Cimarusai, Amamas of Cingistilin Zakhari, Khassikhu of the Matsirausai, Mamanis of the Luksai, Zabel of the Dimamai, Gista of the Abdanai, Adadanu of the Asatai, Ursi of the Ginkhukhtai, Bara of the Ginzirai, Arna' of the Cindutansai, Zaban of Zuza-rurai, Irtizati of the Ginkhidai, Bazzuta of the Taurlai, Sua of the Nanikirai, and the nameless kings of the Satirai and the Arta-sirari. Such is the thankless list of the kings of the Nairi, which would require a monograph of no small bulk for its elucidation. If Samas Rimmon could not reconcile his list with that of Tiglath Pileser, how shall the nineteenth Christian century effect their reconciliation? Samas Rimmon was by no means such a conqueror as his father. His borders extended from the Shuhites about Babylonia northward to near Carchemish, and eastward into Media; but he seems to have swelled his victories in Mesopotamia and southern Armenia over the Nairi to the utmost extent, in order to atone for the absence of more distant tributaries. Dadi of Khupuskia paid him tribute, but there is no mention of the kings of Syria and Asia Minor among his subject princes.<sup>21</sup>

Of Vul-or Rimmon-Nirari who followed Samas-Rimmon we have but general statements without detail. He claimed dominion over all Syria and Palestine, and actually marched to Damascus, where he received the submission of Marih, a successor of Hazael. He did not make any conquests in Asia Minor, his time being largely taken up in suppressing revolts in Armenia. Chief among the Hittite peoples mentioned by him are the Albanians on their way to the Caucasus, the men of Kharkhar, or Iberians of Georgia, not yet among their mountains, and those of Allapur or Allabria, named after the Kenite Leophrah, in Media, or it may be also in Armenia, for they are mentioned along with the people of Van.<sup>22</sup> The Hittite inscriptions of Sagara of Carchemish shed light upon the obscure period that follows. The Assyrian power was declining rapidly. The assertion of Rimmon-Nirari that he ruled over Syria and Palestine is not borne out by history. There is no record of any Marih king of Damascus. From 857 B.C.,

<sup>21</sup> Records of the Past, i. 11.

<sup>22</sup> Lenormant's Manual, i. 382.

when he began to reign, until 839 when Hazael of Syria died, the Hittite empire of the south was strong, and kept Israel in cruel bondage. Had there been an Assyrian monarch strong enough to cope with Hazael, his aid would certainly have been invoked by Jehoahaz. When Hazael died, the valiant Joash and his mightier son, the second Jeroboam, restored Israel's fallen fortunes. They drove the Syrians, or Syro-Hittites, out of the land on both sides of Jordan, and Jeroboam took possession of the kingdoms of Damascus and Hamath, recovering the greater part of the ancient empire of Solomon and David. Then it was that Jonah the prophet of Gath Hepher, who had foretold these conquests, protected by the now famous name of Israel, went to Nineveh and prophesied its destruction.<sup>23</sup> A degenerate Shalmanezar was on the Assyrian throne, and, for a time, he and his people were moved by the prophet's warning and repented of their evil ways. The story of Jonah's flight by sea from Joppa to Tarsus, of his being cast overboard and saved by a great fish, was notorious among the Greeks who still inhabited the sea coast of Palestine from Accho to the south of Philistia, and, being carried by them to their subsequent settlements in Lesbos and Corinth, was there transformed into the legend of the poet Arion, who, sailing from Tarentum to Corinth, or from Corinth to Methymna in Lesbos, was compelled by covetous seamen to leap into the sea, when a dolphin received him and carried him in safety to Taenarum in Laconia. Regarded as a Philistine story, it is significant that the eastern promontory corresponding to Taenarum is that of Onugnathus, or the jaw bone of the ass, a reminiscence of the exploits of Samson.<sup>24</sup>

Returning to the history of Assyria, the chief information is that afforded in the fragmentary inscriptions of Sagara of Carchemish, which show that, towards the end of Jeroboam's reign, Shalmanezar made an attempt to regain his lost power over the Hittite tribes, and sent his son Salaka or Assarac into Commagene to install a Hittite prince favourable to Assyrian supremacy, and to incite the Hittite tributaries of Carchemish to rebel against

<sup>23</sup> Jonah ; 2 Kings xiv. 25.

<sup>24</sup> Herodot. i. 23, 24 ; Judges xv. 15 ; The many places on the Mediterranean coast of Palestine, called Khan Iounas, have no relation to the prophet Jonah, but are ancient abodes of the Onites or Ionians, whom Stephanus places in Gaza.

Sagara. This caused an outbreak of violence on the part of Hittite populations that had received Assyrian governors, and Sagara, placing himself at the head of the confederacy once more organized, entered Commagene and drove away Assarac and his forces. Then he made alliance with Phalok, the revolting king of Babylonia, and with Assur, who was probably a younger brother of Assarac, eager to deprive his elder of the Assyrian crown. Shalmanezzer died during the contest, and Assarac his heir was besieged by the confederates in Nineveh. Despairing of escape, he set fire to the city and perished in the conflagration that destroyed the mistress of the world. Phalok, the Bible Phul, united the Assyrian and Babylonian empires under his sceptre, but appointed Assur as his viceroy over the conquered country. Then, from the shores of the Caspian to the Mediterranean coast and the centre of Cappadocia, and from Thapsacus to the Caucasus, Sagara ruled as king of kings over the united and victorious Hittites. Elated with their success, they forgot their Israelite enemy in the south, whose yoke Thapsacus had broken in the general upheaval. Zechariah the son of Jeroboam had been cut off by his officer Shallum after a reign of half a year, and the assassin had been but a month on the throne when Menahem, who was governor over the Hittite conquests of Israel at Tirzah, came with speed to Samaria, and rewarded him as he had served his master. Menahem then placed the crown on his own head, but was at once summoned away by the Hittite revolt. Busy in other quarters, the confederate kings were unable to help Thapsacus, the head of the Nairi kingdoms. The king of Israel took the city and ravaged the adjoining country, but, on the advance of the Babylonian Phalok and his Hittite confederates, he was compelled to retire, losing all his northern possessions and saving his kingdom of Samaria only by the payment of a thousand talents of silver, wherewith the destroyer of Nineveh doubtless rewarded his allies who made but little account of gold.<sup>25</sup> At this time another Hittite state comes into prominence, that namely of Elam or Susiana, over which reigned Sutruk-Nakhunta, one of whose successors Kudur-Nakhunte restored the name by which Chedor-laomer was known, showing that from the time of that ancient

<sup>25</sup> 2 Kings xv. 16, 19.

monarch the kingdom of Elam had remained in the possession of his family. If we identify the Lakhmians or Mondars of Irak with the Susian posterity of Lechem and Manahath, the descendants of Chedorlaomer held sway over the country about the Shat-el-Arab down to the seventh Christian century.<sup>26</sup>

The period of Hittite independence lasted little more than forty years. After the death of Phalok in 747 B.C., the Assyrians reasserted themselves, and in 744 Tiglath Pileser II. became king. He was probably a son of that Assur whom Phalok had made vice-king of Assyria. He re-established supremacy over the Nairi in Mesopotamia, placing his border for the time at the Euphrates. Then he invaded Babylonia and Chaldea, which were full of Hittite and Midianite tribes, the very name Kaldi being that of Gilead the Zimrite. The only kings mentioned by him are Nabu-Usabsi and Chinzirus. The name Nabu-Usabsi suggests a Kenezzite origin from Di Nhaba, which is confirmed by Chinzirus, an oriental Cinyras and Acencheres or Uzzen-Sherah. Yet Nabu-Usabsi reigned in Sarrabanu of Bit Silani, which seems to have commemorated Saraph the son of Shelah the Shuhite. In the wide region traversed by him, Tiglath Pileser found the Pukudu or southern Picts, afterwards to be Indian Pactyans, in their cities Lahiru, Idibirina, Hilimmu, and Pillutu, which kept alive the memory of Jehaleleel, Heber, Helem, and Japhlet, the Zerethites. There also he met with the chief tribes of the Shuhites, Lehitau, and Marusu, or Laadah and Mareshah; of the Temenites, Damunu and Amlatu, or Temeni and Amalek; with the Birtu, Parthians, or Beerothites, the Gurumu or Garmites, and a mixed multitude of Hagarenes, Nabataeans, and Ekronite Ubulu, named after Abihail. All these he brought under his sway. In the north he reduced all Syria and the Hittite kingdoms as far as the Caucasus, numbering among his subjects Pisiris of Carchemish, Eniel (properly Khintiel) of Hamath, Rezin of Damascus, Kustaspi of Commagene, Sulumal of Melitene, Panammu of Samhalai, Tarhulara of Gavgumai or Zuzim, Uassurmi of Tubalai, Dadilu of Kaskai, Urimmi of Husannai, and Urpalla of Tuhantai, who were Hittites, together with some Phœnician and Japhetic princes. In effecting the reduction of Syria he had to encounter the opposition of the kings

<sup>26</sup> Sale's Koran, Preliminary Discourse.

of Hamath and Damascus, and of Pekah the king of Israel. Two of the Hamathite inscriptions have briefly told the story of their revolt. Ostensibly it arose out of the murder of the king of Chalcis by a renegade Hittite chief, whom Rezin defeated, after he had invoked the aid of Assyria to support him in his act of usurpation in Chalcis. Elated with this success, the king of Hamath engraved an account of the mustering of the Hittite forces to avenge the death of Caleb of Chalcis. The chief conspirators were the suzerain, Pisiris of Carchemish, Yanzu of Thapsacus, Khintiel of Hamath, and Rezin of Damascus, with Pekah of Israel and the king of the Patinians. Tiglath Pileser overthrew the confederates and put Rezin to death, thus bringing the kingdom of Damascus to an end.<sup>27</sup> Shalmanezzer, who followed Tiglath Pileser, appears to have retained the conquests of his predecessor, for the only event of his reign that is known is his siege of Samaria, in the midst of which he died, leaving the throne to his officer Sargon.<sup>28</sup>

One of the first acts of Sargon was the capture of Samaria in the ninth year of King Hoshea, and the transportation of 27,280 Israelites of rank into Mesopotamia. Then he treated Hamath, under its king Ilubid, in the same fashion. The next victim was Pisiris king of Carchemish, whom he expelled from his city, the inhabitants of which he transported to Assyria. Of the original conspirators, Yanzu of Thapsacus was the only one allowed to retain his kingdom under tribute. Thus in the year 716 the Hittite confederacy came to an end; but the Hittites were still strong in Armenia and Asia Minor. Commagene followed the fate of the neighbouring kingdoms; Mutallu its last monarch, "fled alone and his trace was no more seen." Ursaha of Armenia, however, brought under his standard Bagadatti of Militene, and the great ones of Karalla, Zikirtu, and Van. Assurlih was king of Karalla, a name so like Asareel as to leave one in doubt whether Karalla denotes the Heraclid race or a branch of the Zerethites. Zikirtu and Van, or Zochar and Jephunneh, had Aza for king, a friend of the Assyrians. Him the conspirators slew, but when Sargon replaced him by his brother

<sup>27</sup> Records of the Past, v. 45.

<sup>28</sup> Lenormant's Manual, i. 391.

Ullusun, that patriotic Hittite joined the Armenian league against Assyrian tyranny. Itti of Allapur, towards or in northern Media, also made common cause with the revolted; and some of the Nairi united with them. They were defeated in detail, and the league broken. Ullusun made his peace with Sargon; the men of Allapur and Karalla were scattered; and Ursaha was driven into the mountains a fugitive. He is the romantic character, the hero of this period of Hittite history. For two years he maintained the unequal contest, and then, hearing that his last ally, Urzana of Musasir, had been overcome and his god Haldia captured by Sargon, "he despaired on account of the victories of Assur, and he with his own hand, with the dagger of his belt he pierced his entrails as to a wild beast." Another Hittite enemy of Sargon was Mita the Moschian. He appears to have dwelt in Cappadocia, for some of his raids were upon the territory of the Kui or Goim of south-eastern Cilicia. Sargon never conquered the Moschi, but Mita at length, satisfied of the might of Assyria, paid him tribute; and this tribute continued, as the inscription on the Stone Bowl of Babylon shows, down to the time of Sargon's grandson Esarhaddon. The Albanians or men of Ellip were submissive to his yoke till their king Dalta died. Then his two sons, Nibie and Ispabara, contended for the crown; the former being supported by Sutruk-Nakhunte of Elam, and the latter by Sargon. Ispabara triumphed, and Nibie was taken in his town of Mareobisti. Of Hittite monarchies in the north there remained, besides those of the Moschi and Albanians, of Allapur and Van, Tabal, Khamman and Gamgum. Ambaris was king of Tabal and of Beth Buritis in Colchis. He had joined the insurgents under Ursaha, but he was punished for this some time after the fall of that warlike rebel and the submission of his confederates. Sargon depopulated his country and removed his people to Assyria. Tarhunazi ruled over Khamman and Melitene, a good evidence that the Ras or Lydians had withdrawn from that region. This land of Khamman appears to have been named from Comana of Pontus rather than from that of Cappadocia, as, when Sargon besieged him, the town in which he took refuge was Tell-Garimmi, whose name is an echo of the Garmi that came of the family of Jephunneh, from whom Pontus



got its name. Tarhunazi was taken in chains to Assyria, with all his family and 5,000 of his people. The position of Gamgum is hard to determine, though Professor Sayce places it in north-eastern Cilicia, therefore in the country vacated by the Ras. Mutallu, its king, had dethroned his father Tarhulara, who appealed to Sargon. The Assyrian, nothing loath, marched to Varkasi, which may be Merash or Marasia, and dethroned Mutallu, carrying away his spoil and removing his family to Assyria. Along with the Gamgumian princes, he took the family of the land of Bet-Pahalla, or the Japhetic line of Abihail, still true to the fortunes of the Zuzimites, as in ancient days. Thus Sargon ruled almost to the centre of Asia Minor, so that what independent Hittite states existed in that country must have been west of the Halys. Chief among these kingdoms must have been that of the Ras in Lydia, which afterwards dominated the great peninsula.

The men of Sumir and Akkad were still in the south under Merodach Baladan of Babylonia, and Humbanigas of Elam. These kings stirred up the tribes everywhere against Sargon, but too late. Had they made their attempt before the northern Hittites were subdued and scattered abroad, they might have hoped for success; now their solitary ally in the north was Mita the Moschian, who had not yet made his submission. The Gambulian lake dwellers came forth to war, and were first conquered. The Pukud were affrighted and surrendered, as did the Eshtemoites descended from Zochar, the Ibuliya and Patiyail or Abihailites and Abdielites descended from Buz, the men of Rat, Ur, Kullab, and Larsa, who worshipped the god Laguda, Laadah or Lagadah, the father of Mareshah, and representatives of almost all the Hittite tribes. In the south, as in the north, their dream of independence came to an end while within reach of the long arm of Assyria's warrior king. Sargon's final conquest was that of Uperi, the king of Dilmun on the Persian Gulf, a Zerethite probably of the family of Talmai of Geshur. The news of this last victory brought Mita's tribute to Sargon into Elam; and the kings of Yahnagi in the island of Yatuana or Cyprus, fearing lest the Assyrian monarch should cross the sea to them as he had done to reach Dilmun, brought him presents

to Babylon, and kissed his feet. The various names of Cyprus are Hittite, but denoting different families. The Greek name Cyprus is that of Chepher, whose posterity, the people of Aradus and Marathus, were probably the first to colonize it. The Assyrian Yatnan is the name of Ethnan, the ancestor of the piratical Cilicians; and Yahnagi pertains to the line of Paseach, being derived from his grandson Hanoch.<sup>29</sup> A large Japhetic element followed, among whom, if tradition can be trusted, the Goim, Kue, or Achæans, occupied a prominent position. Judging from the names of its kings given by Esarhaddon, it must have been hellenized in speech in his time, and the process probably began before that of Sargon.<sup>30</sup>

Sennacherib had no trouble with any of the northern Hittites but the Albanians. Ispabarra was compelled to flee, and most of his kingdom was annexed to Assyria. Some rebellious Kuans and Cilicians were subdued and brought to Chaldea to work in brickfields, like the Israelites in Egypt. The Medes, whom Sennacherib regarded as a very distant people, paid tribute and accepted his yoke. These Medes, whose kings are classed by the prophet Jeremiah with those of Zimri and of Elam, were the Midianites, the only historical people of that name. Among the Nipur mountains, which probably represent the Zagros range in eastern Assyria, the conqueror found the Tocharri, once rulers of Assyria, now a race of wild men, who had fixed their dwellings like the nests of eagles on the high summits and crags. Yet he took their cities, Sharum, Ezama, Kipsu, Kalbuda, Kua and Kana, names that tell unmistakably who the Tocharri were. Near at hand beyond the mountains were the Kassî or Cossæi, descendants of Coz and his son Anub separated from Ammon. With them were the Yatsubi-Galla, dwelling in Kilamzakh. These may have been the men of Jashubi-Lehem, descendants of Shuah the Ashterathite, who had dwelt in the vicinity of Moab. Both of these peoples Sennacherib transported to other seats. Afterwards in Media, where they dwelt even in the time of the classical geographers, he encountered the rebellious Dahæ or Zohethites

<sup>29</sup> Yet the name of Telamon connected with Cyprus suggests Anak rather than Hanoch.

<sup>30</sup> Records of the Past, vii. 25.

under their king Maniah, whose city was Ukku. The capital and thirty-three dependent cities fell before the Assyrian monarch, and again the work of transportation went on, until the Hittite tribes were everywhere broken into fragments. Another rebellion broke out in Babylonia and Elam headed by the Chaldean Suzub and Umman-Minan the Elamite. The Hittites of the south rushed to war, Damunu, Khindaru, Pukudu, Gambuli, Lahiru, Malaku, Lakabri, Illipi, Yashan, Pasiru, Ubudu, Beth-Kutlan, Beth-Adini, Beth-Amukkan, Dummuku, Kipri, Gurumu, Lihutahu, and others too numerous to mention, together with the allied Gileadites, Abihailites and Ishmaelites, or Kalatu, and Parzush, Ubuli and Nabatu and Hagaranu. The Hittite tribes bear the names of Temeni, Gedor, Pasach, Samlah, Jehaleleel, Amalek, Legophras, Eliphaz, Husham, Abiezer, Obadiah, Jekuthiel, Ethnan, Megon, Shemag, Cheber, Garmi, Laadah. Sennacherib overcame the tumultuous host, and for a time the south had rest. Of his conquests in Palestine this is not the place to speak, but, as affecting the Hittites in Asia Minor and Hellas, it is worthy of note that his wars with the Philistines and other Japhetic tribes of the sea coast must have caused large immigrations into these regions.<sup>31</sup>

The Hittites were not yet subdued. When Esarhaddon heard how his brothers had put his father to death, he was leading a campaign in Pontus. It was January, and a great snow-storm darkened the sky, but he pushed on towards Nineveh. As he passed through the country of the Khani-Rabbi in north-eastern Cappadocia or Armenia Minor, the warriors of these sons of the Rephaim assembled and opposed his course with their arrows. The avenger broke through them, however, and made good his march to Nineveh. In Cilicia or south of that country in Syria, one Sanduarri or Ben-Zoheth, king of Kundi and Sitzu, allied himself with the king of Sidon against the new monarch of Assyria; but to use his own language "like a bird from out of the mountains I took him and I cut off his head." In Colchis also rebellion broke out. Trusting to their mountains, the men of Khilakki and Duhuka or of the twin Kenezite lines of Charash and Zocheth, refused to submit to the yoke of Assyria. Esar-

<sup>31</sup> Records of the Past, i. 25, 35; vii. 59.

haddon took twenty-one of their cities, carried off their spoil, and placed the yoke of his empire heavily upon them. Somewhere in the same region he met Tiuspa, the roving warrior of the Cimmerians or Zimri, "whose own country was remote, in the province of Khubusna," and destroyed him and all his army with the sword. It is not known where Khubusna was, but the probability is that it was in Northern Media; and this seems to have been the beginning of those Cimmerian expeditions which afterwards ravaged Asia Minor and gave to Galatia its Celtic or Gileadite population. The Assyrian monarch does not state when he was at the extreme north-western border of Cappadocia. He went there, however, and crushed the people of Barnaki, called in classical geography Parnassus, who dwelt in Telassar, probably the Sar-alium of the Greeks. In the south also he sought out the Hittites, and spoiled the city of Beth-Dakkuri, "which is in Chaldea but in enmity with Babylon." He burned the king of this Semitized Zochar named Shems-Ibni, because he refused to worship Merodach and spoiled the Babylonians. But he made use of the Gambulians as a barrier against Elam, for "Belbasha son of Bunani, king of the Gambulians, who at the distance of twelve *kasbu* among the waters and the marshes like fishes had placed their dwellings" brought him tribute and kissed his feet. Finally the ten kings of Cyprus, of mingled Hittite, Greek and Phoenician blood, submitted to the yoke of Assyria. These were Ekistuz of Edihal, Pisuagura of Kittie, Kius of Sillumi, Itu-Dagon of Pappa, Erili of Sillu, Damasus of Kuri, Runnitzu of Tamisus, Damusi of Amti-Khadasta, Unassagura of Lidini, and Butzu of Upri. Of these, Ekistuz of Edihal was probably a descendant of the Hittite elite Jediael, but the others might all, so far as we have been of Hittite descent.<sup>32</sup>

66 B.C., Assurbanipal succeeded his father. His chief campaigns were in Egypt, Arabia, and Chaldea. Mugallu king of Tubal, and Sandasarvi of Cilicia, submitted to him, and he received a daughter of each in marriage. The kings of Minni and Ararat in Armenia also made their peace in a similar way. Yet there appears to have been fighting in Cilicia and Armenia prior to these reconciliations. Otherwise the northern Hittite

<sup>32</sup> Records of the Past, II. 103, 111.

regions were quiescent, the bold spirits being dead or on their way to distant lands where they could breathe freely. The Ras had reached the western sea; Sardis was built, and the Lydian kingdom organized. But they were not fated to be there long alone. Tiuspa was dead, but the Cimmerians lived, and, where Sumir was, Akkad was not far off. The rovers had made their way straight through Asia Minor, plundering on the way, and then, when they thought they had reached the outpost of civilization, the treasures of the new empire of the west greeted their eyes. Gyges was on the throne, a second Gog, perhaps of the same Paseachite line as the first, for the Paseachites had dwelt in Baal Meon where the Lydians were first called Maeonians. Gyges knew very well who the Assyrians were, although Assurbanipal says that his forefathers had not heard the name of Lydia. The Lydian king sent ambassadors asking for help against the invaders of his kingdom, pretending that the god Asshur had revealed to him in a dream that he should seek the friendship of the king of Assyria. Accordingly Assurbanipal sent him aid, and an Assyrian army fought with the Lydians against the Zimrite spoilers, driving them northward towards the Black Sea. Gyges probably feared that he had made a mistake in letting the Assyrians know of his existence, for, when the Cimmerians and his auxiliaries had departed, he sent troops to help Psammetichus of Egypt to drive the Assyrians out of that country. Assurbanipal complains bitterly of this act of ingratitude, and states that he gave the Cimmerians permission to renew their ravages, of which permission they took such advantage that the Lydian king was shut up in the citadel of Sardis. Gyges was killed, and his son hastened to make his submission to the Assyrian king, who ordered the Cimmerians to retire from Lydia. The Hittites of the south rose in favour of Saulmugina, Assurbanipal's brother, who had stirred up the Semitic peoples of Syria, the Goim, and the Egyptians against him, and who was confederate with Elam. The conqueror of Egypt conquered the rebels, and threw his brother into a fiery furnace. In Elam he found the southern Ras at Rasi and Kabrina, and the posterity of Heman, son of Mahalah and grandson of Samlah, at Hamanu. There also were the Beerothites at Dur-Amnani and Dur-Amnanima, at Samunu,

and Shushan. All of these he overthrew. The marsh-loving Gambulians he took from their watery retreat and carried them to Assyria, where they would find no lakes to disport in. Then he carried away the Elamite gods, Susinak, Sumudu, Lagomer, Partikira, Ammankasibar, Uduan, Sapak, Ragiba, Sumugursara, Karsa, Kirsamas, Sudunu, Aipaksina, Bilala, Panintimri, Silagara, Napsa, Nabirtu, and Kindakarbu. It is not easy to identify all these deified ancestors, which almost all pagan gods were, but Sumudu is probably Hamath rather than Shenidag; Lagomer is Laomer; Ragiba, Rechab; Sumugur-sara, Shamgar the *Zari*; Sudunu, Eshton; Karsa, Korach, grandson of MaReshah; Kirsamas, Regem as Karegemish; Uduan, Hadar of Pau; Ammankasibar, Manachath the Horite. The reign of the southern Hittites was thus apparently at an end, although, as has been stated already, there are indications that the posterity of Chedorlaomer dwelt as a princely family, with occasional royal authority, down into the Christian centuries. Strabo quotes Aristobulus to the effect that Assurbanipal, or, as he calls him, Sardanapalus, was buried at Anchiale in Cilicia, and that a stone figure of the conqueror, in the attitude of one snapping his fingers, was erected on his tomb, with an inscription in Assyrian characters: "Sardanapalus, son of Anacyndaraxes, in one day set up Anchiale and Tarsus. Eat, drink and be merry, for everything else is not worth that."<sup>33</sup> M. Lenormant shews that Anacyndaraxes is *anakunadasharru Asshur*, or "I, the great king of Assyria," a common statement of the Assyrian monarchs. The tradition is given for what it is worth.<sup>34</sup>

Assurbanipal died 647 B.C. and was followed by his son Assuredililani in whose time Assyrian monarchy came to an end. His period is one of great obscurity owing to the absence of historical monuments with which to check the traditions of the Greek historians.<sup>35</sup> Its history is further complicated by the confounding of the events connected with the first fall of Nineveh before Phalok and Sagara with those of the second fall before Nebuchadnezzar. We know that Nebuchadnezzar in the

<sup>33</sup> Strabo, xiv. 5, 9.

<sup>34</sup> Lenormant, *Manual*, i. 414; for the whole reign of Assurbanipal, *Records of the Past*, i. 57.

<sup>35</sup> Lenormant, 415.

year 606 B.C., took Nineveh, and established himself as lord over all the Assyrian empire. His name, Nabu-Kudur-Ussur, and that of his father Nabu-Pal-Ussur, or Nabopolassar, together with the special worship they paid to Nebo and Merodach in the temple of Saggathu, mark him a descendant of the Kenezzite royal family in alliance with the Gedors of Chaldea and Elam. This family, which left Egypt some time after the Exodus of Israel, does not come prominently into view in Babylonian history till about 1300 B.C., when Rimmon-Pal-Idinna sat on the throne of Babylon. All of his successors bear the characteristic Kenezzite or Ethnanite names, Merodach, Bel, Nebo, Idinna, setting forth the son of Beor, Bela, Di Nhaba, and Atin-re or Othniel, with the exception of Sibir, and Kinziru the son of Amukkan, the last of whom, however, represents Uzzensherah, while Amukkan, his father bears part of the name of Megon-othai. These Kenezzites had been allied with the family of Rapha or Hammurabi the founder of Babylon from time immemorial, and the alliance had been confirmed in Egyptian days by the marriage of Abiezer, the son of Samlah, to Hathath, the heiress of Othniel. When the posterity of Ethnan returned to Babylonia, they established themselves in Ava or Aeiopolis on the Euphrates, so named after the son of Ethnan and eponym of the Avim. There they received Dardag, the son of Mahalah, into the number of their divinities. When Sargon transplanted the Babylonians of Babylonia, Cutha, and Ava, into Samaria, the Avites carried with them the worship of Nibhaz and Tartak or Nebo and Dardag, the Cuthites, that of Nergal or Acharchel, and the Babylonians, that of Succoth-Benoth.<sup>36</sup> The Kenezzites, Ethanites, or Avites speedily displaced the Heraclidae, or family of Arman-Agarsal and the Rephaim on the throne of Babylonia, causing the former to retire into the north, and sending the latter southwards to the Gambulian marshes. They then effected alliances with the Kudurs of Elam, introducing their royal title into the nomenclature of the Babylonian family. As we have seen, the population of Babylonia, Chaldea, and Elam was by no means purely Hittite. Its substratum was Semitic and unhistorical. Chaldea derived its name from the Kaldai, called a leading tribe of

<sup>36</sup> 2 Kings xvii. 30, 31.



Akkad, but who were really the same as their allies the Sumir or Zimrites, for they were men of Gilead descended from Zimran. At some unknown period, or periods, these primitive Celts crossed the Shat el Arab into Susiana, whence they afterwards sent a colony into southern Media, and reestablished the ancient name of Elam in both of these countries as that of the Elymaei, or descendants of Ulam the Gileadite. The senior branch of the Ulamites, known as the sons of Peresh, separated from the Elymaei of Susiana, and, moving eastward, occupied the country known as Persis. Where these Celts, who gave their name to the Persian empire, came under pure Aryan influences is not easy to decide. This, at any rate, is not the place to enter upon the extensive field of Aryan migrations. There were Japhetic tribes in Babylonia, Chaldea, and Elam, who accompanied the fortunes of the Zuzimite Hittites, being the descendants of Eker and Buz. Some of these as Busae constituted one of the leading Median tribes. The same people, as Ubuli or Ubulu, descendants of Abihail, were in Chaldea and Elam; and as Sagartians, bearing the name Geker or Sagara, they were counted as a Persian tribe. That there were other Japhetic peoples among the tribes east of the Tigris is proved by the statements of the Assyrian monarchs, who tell how they transported them from the sea coast of Syria and Palestine. Among these must be counted the descendants of Maaz or Magaz, the son of Ram and brother of Eker. From him came the Magi, who were to Media what the Brahmans were to India, a ruling priestly caste. The name Brahman or Brachman originated doubtless in Egypt, where the Coptic article *pi* transformed such words as *romi*, a man, into *piromi* and similar forms. There the name Jerachmeel, which the Arabs called Arkam, rejecting the final *el*, became Brachmeel and Brachma. To this Brachman race Geker and Magaz belonged, the former being a warrior and the latter a priestly line that succeeded for a time in dominating some of the Hittite tribes among which they dwelt. The Japhetic families were tenacious of their language; the Hittites and Midianites were not. Accordingly in Armenia, Persia, and India, the Jerachmeelites of Eker and Maaz imposed their tongue upon the Hittite and Midianite tribes, and even carried Japhetic speech into Bokhara, its north-eastern limit.

Almost all the Hittite families had representation in Babylonia, Chaldea, and Elam; and many Ishmaelite tribes occupied these countries with them.

When Nebuchadnezzar succeeded his father Nabopolassar as viceroy of Babylon he thought of the traditions of his race, and recalled the great exploit of his ancestor Phalok. Looking abroad, he saw that there was no Assyrian nation, but a mixed multitude bearing that name and speaking the Assyrian language, yet preserving, in its individual elements, the creeds and conditions of ancient non-Assyrian days. He saw the Hittite nationality, which Sargon thought he had extinguished when he drove Pisiris and his people from Carchemish, when he depopulated Hamath and Damascus and transported the northern tribes to distant parts of the Assyrian empire, still extant in the Caucasus, in parts of Armenia, and especially in the large tract east of Assyria from the Araxes and the Caspian down to the Persian Gulf. The Hittites were not dead; they had merely changed their ground from west to east, and there they had amalgamated in a measure with the Midianite hordes, whose ancestors had fought in Moab and on the plain of Jezreel. Could he but unite the Hittites of the north with those who acknowledged his sway in the south, Assyria would be crushed between these two millstones, as it had been in the days of Phalok and Sagara. But where was the Sagara? It is in attempting to answer this question that the historian finds himself baffled by the confusion of the two stories of Nineveh's fall. The Babylonian kings have left no historical records, and no Hittite documents have been brought to light which can clear up the mystery. According to Ctesias, the ally of Nebuchadnezzar was Cyaxares the Mede, in whom we recognize a Sagara. Now it was Sagara of Carchemish who aided Phalok in destroying Nineveh a hundred and eighty years before, and the name of the Assyrian king whom Nebuchadnezzar and Cyaxares overthrew is called Assarac, which is the same as the Salaka of Sagara's inscription. Nevertheless, the name Sagara was so common a one among the Japhetic rulers of the Hittites, that there is no improbability in its repetition in a Babylonian alliance against Assyria. It is most unlikely, however, that this Cyaxares or Sagara was the third of a dynasty of Median kings reigning

in Ecbatana, for Esarhaddon, who overran Media, only found there Sidirparna and Eparna, two chiefs of fortresses, and three chiefs of cities named Uppiz, Zanasan, and Ramatiah, who ruled respectively in Partakka, Pardukka, and Uraka-Zabarna. If any dynasty really existed exercising royal authority, it must have been in Hyrcania to the south-east of the Caspian, where the Regemite name was restored and a Chorasmia revived the memory of the fallen Carchemish on the Euphrates. When Pisisis was driven out of Carchemish, and Mutallu of Commagene his neighbour, not long afterwards, wandered away into the mountains and left no trace of his presence, what is more natural than that they should strive to put the broad sea between them and the destroyer of their homes and people, and that they should give to that sea the names of their great father and mother Regem and Gazubah, as the Hyrcanian and the Caspian. In Hyrcania, the mother after whom Sazabe of Carchemish was named had another memorial in the royal town Casape. Here also Carchemish and Commagene kept company still, for Comisene was the southern boundary of Hyrcania. Such was the rallying point of the northern Hittite clans, but not the only one. In Armenia the Zocharites, formerly of Van, dwelt among the mountains, brethren of the Tocharri of the Zagros range, and they were the nucleus of an Armenian kingdom. And between the divided Hittite states lay Zimri and the Medes, ever ready to go where there was fighting to be done and plunder to be gained. Under the banner of the Hyrcanian Sagara the northern men of the east advanced, a countless host, to make common cause with their brethren of Babylonia; and between the two millstones Assyria was crushed and forever.

## CHAPTER XIX.

THE ARYAN STRUGGLE FOR SUPREMACY OVER THE HITTITES OF  
WESTERN ASIA.

PRIOR to the second fall of Nineveh there had been no Japhetic empire. The only historical line descended from Japheth was that of Jerachmeel, who, with his son Ram and grandson Jamin, gave the names Erechtheus, Romulus, Brachma, Rom and Mannus, which characterize the traditions of the Aryans.<sup>1</sup> Some of the Jerachmeelites were the Arkam, wandering tribes in Arabia; others, the Cyrenians of Northern Africa, who early lorded it over the Hittite and Midianite colonists. Their chief domain was the Mediterranean coast of Palestine in Philistia and northward to the border of Phoenicia. But they were scattered about in small communities in various parts of Syria and Palestine and Egypt, and early found their way into Babylonia and Assyria in company with the Hittites. These eastern Aryans were chiefly, as has been indicated, of the posterity of Geker, the youngest son of Ram, and of his oldest brother Maaz. But the Onites, or Ionians as the Greeks called them, who descended from a half-brother of Ram, and who named the trans-Jordanic Ataroths after their mother Atarah, were among the earliest colonists of Chaldea.<sup>2</sup> The ancestral Onam or Oannes appears in the most ancient page of Chaldean history, as a wise being with the body of a fish who taught letters and science and the art of building cities.<sup>3</sup> The fish fable finds its explanation in the name of Onam's second son Jadag, who became Odacon or Dagon the fish-god of Ashdod. The Onites, therefore, must have contributed to the Aryan population of the east; but they are not to be confounded with the Yavanas of the Egyptians and

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<sup>1</sup> 1 Chron. ii. 25.

<sup>2</sup> 1 Chron. ii. 26.

<sup>3</sup> Berosus, etc. in Cory's Ancient Fragments; Smith, Chaldean Account of Genesis.

Hindus who were Hittite Jephunnites.<sup>4</sup> The reputation of the Jerachmeelites for learning was doubtless well founded. The Sanscrit scriptures are full of their superiority in this respect, and, going back as these records do to the earliest historic scenes in Babylonia, Palestine, and Egypt, they present a faithful picture of the relation in which the white race stood to those of alien blood. To some of the Hittite tribes in particular they were guides, philosophers, and highly esteemed friends; and in course of time, they were looked up to with superstitious reverence as beings of a superior order. While some of them, especially the Gekerites, were brave warriors, and furnished the chief defence of the early Egyptian throne, they generally posed as priests and lawgivers, allowing the Kshattriyas or Indian Dioseuri to fight their battles and receive their blessing. They wrote Vedic hymns in honour of the ancestral gods of the Hittites in their own sacred language, and permitted Hittite monarchs and sages who had acquired proficiency in that old Pelasgic tongue to contribute to the poetic collections.<sup>5</sup> Nor did they obtrude their own ancestors on the notice of their Hamitic patrons to any extent. But, in after centuries, the Brahman forgot the origin of the Vedic deities and regarded them as the special property of his race.

On and Pharbaethus, the latter originating the story of Prometheus, were Jerachmeelite settlements, petty kingdoms in Lower Egypt, of which there were probably several more.<sup>6</sup> During the troublous times after the reign of Jabez, a short-lived Gekerite dynasty reigned in Thebes, marked in Greek story by the name of Creon. Men of Jemini, or of the race of Jamin, the second son of Ram, helped the Israelites against their oppressors; and it seems that Saul king of Israel was of that Japhetic family.<sup>7</sup> The first Jerachmeelites, however, to encroach upon the prerogative of Hittite royalty, seem to have been the descendants of Geker, Buz, and Abihail, among the Achuzamites of Carchemish and Commagene. Sagara and Pisiris, or Pisi the *zari*, are Geker and Buz; and the Commagenian Kundaspi,

<sup>4</sup> Muir's Sanscrit Texts; De Lanoye's *Rameses the Great*.

<sup>5</sup> Muir's Sanscrit Texts.

<sup>6</sup> Diod. Sic. i. 1, 9.

<sup>7</sup> 1 Sam. ix. 1.

Kustaspi and Mutallu are not Hittite. Two kings of the related Gangumi, Zamzummim or Achuzamites, also bore the name Mutallu. The supremacy of Carchemish and Commagene and of Khupuscia or Thapsacus was no doubt largely due to the strength afforded these kingdoms by the presence of the Japhetic element in them; for the families of Aharhel and Paseach were the ones most closely allied with that of Buz. The same Japhetic element appeared in Armenia, where the Minni, Jamini, or Minyans dwelt side by side with the Zocharites of Van, and hellenized the Hittite Zochar into Tigranes. So far no attempt had been made by the Aryans to set up an empire or to supersede the names of Hittite ancestors in geographical and tribal nomenclature with their own. It was neither lack of strength nor of intellect that made them thus unobtrusive. They seem to have regarded it as their mission to civilize the Hittites; but there is little evidence of this in what remains of Hittite art or in the traditions of the Hittite people. Yet one is loth to think that the ancestors of the most active and enlightened peoples of the world were in the east a pack of idle impostors, trading for their support upon the credulity of the people as they are represented in Sanscrit story. If they were such, the Assyrian kings may be thanked for shaking them out of their lazy fervour and compelling them to take part in the activities of life. The exile of Pisiris to Hyrcania was the circumstance that led to the development of Aryan ambition. During the century that elapsed between the fall of Hittite authority at Carchemish and the reign of Nebuchadnezzar in Babylon, the expatriated king and his successors had ample time to mature plans for the recovery of lost empire and for revenge on their Assyrian foes. They found themselves surrounded by tribes hostile to Nineveh, but all of them, whether Hittite or Median, destitute of organization. The old league had not succeeded in effecting any continuous union of the Hittite states, which were mutually jealous and resented the assumption of superiority on the part of any one tribe or family. It was useless, therefore, to reestablish the Zuzimite precedence. The Hittite name was no longer one to conjure by; but there were younger nations, linked by ancient friendship to one at least of the Hittite families, the Medes namely and the

Persians, both descended from the Midianites, whose legions had aided Zereth on the field of Moab, and whose names of Sumir and Kaldi, Ulam and Buryas, recalled the memory of ancient empire. Proud of the Japhetic descent of their mother Keturah, they had sought in vain recognition from their Jerachmeelite kinsmen. Let this recognition be granted, none would be more faithful than they to their Aryan rulers; and, with such a nucleus of nationality, it would not be hard to bring the Hittites into a modern kingdom of Sumir and Akkad. Such was the dream of the successors of Pisiris, a dream that was soon to be realized in fact.

The Kenite lists furnish no genealogies of the Midianites later than the third generation, with the exception of that of Zimran which ends with Bedan the great-grandson of Gilead. The other families were, therefore, unhistorical, in this sense, that no ancient dynasty of kings proceeded from them. Nevertheless, besides the five sons of Midian who gave name to the whole race, who are called Ephah, Ephher, Hanoeh, Abidah, and Eldaah, we find mention in the Bible of Midianite princes in the books of Numbers and Judges.<sup>8</sup> In Numbers the five princes contemporary with Joshua are Evi, Rekem, Zur, Hur, and Reba. In Judges the four leaders put to death by Gideon and his allies were Oreb, Zeeb, Zebah, and Zalmunna. Their names are valuable as aiding the effort to trace the wanderings and connections of the Midianites, but they present no means for determining the history of their owners in other records. In Irish history, which knows the Midianites as the Nemedians who named Midhe or Meath with its capital Tara, the Nemedian genealogies are full of foreign names.<sup>9</sup> Celtic Scotland and Wales furnish in their traditions no early line of Celtic monarchs. The ruling families whose names they have handed down were, with rare exceptions, Hittite. So the Median history of Ctesias, which begins with Arbaces, from six to eight generations before Cyaxares, according to the different quotations made from his lost work, is a list of names Hittite and Gekerite, among which Medidus alone makes a doubtful assertion of Median independence. Arbaces, the head of the dynasty, is a Zerethite Arbag

<sup>8</sup> Numbers xxxi. 8; Judges vii. 25; viii. 5.

<sup>9</sup> Keating.



and Artynes is an Ardon of the same line; Phraortes is Beerothite or Parthian; Deioees and Astyages are Zochethite; and Cyaxares marks the rise of Aryan influence as a Sagara or Geker. The ancient language of Media was neither Celtic nor Pelasgic, but Ugrian or Hittite. Its leading tribe in point of numbers, which gave name to the whole country, was that of the Matiani. But its ancient capital was Rhagae, and its northern boundary the river Araxes, names that belong to the Ras, descended from Ma Reshah, who united with the Midianites in Media, as the Milesians and Nemedians are said to have united in Ireland.<sup>10</sup> Herodotus mentions the tribes that constituted the Median nation. These were the Busae, Paretaceni, Struchates, Arizanti, Budii, and Magi.<sup>11</sup> Of these the Busae were the Buzites descended from Geker, of whom came Sagara and Pisiris, or Pisi the *zari*; they were Japhetic, therefore, and so probably were the Magi, although this is not determined. The Paretaceni and Budii were Beerothites, or early Parthians. The Struchates were in all likelihood Tirgathi or Arachotians, still in the west. The Arizanti, however, are harder to classify, so many competitors are there for the name of Regem or Rekem. Rekem is the name of a Midianite prince overcome by Joshua, and of a grandson of Ma Reshah; while Rakem denotes a son of Peresh the Gileadite, and Regem is the eponym of Hyrcania. The presence of Cyaxares among the Median kings, and of several Sagaras among those of Carchemish, suggest the Hyrcanians or transported men of Carchemish as the Arizanti, but other things favour the descendants of Ma Reshah.

The Median religion was a corrupt form of Zoroastrianism. It has been seen that this creed originated in Egypt with the union of the two rival lines of the Ammono-Hittite Mezahab, and the Horite Tahath or Thothmes. The Mithriac cult was adopted by the Moschi or Cappodocians representing the family of Jabez, Mesha, and Mezahab, by the Beerothites or Parthians to whom Hadar the son-in-law of Thothmes introduced it, by such of the Kenezites as did not follow the disc-worshipping heretic Bechenaten of Tell-el Amarna, and by the Gekerite Brahmins

<sup>10</sup> Keating.

<sup>11</sup> Herodot. i. 101.

whose early writings celebrate Mitra with Varuna. The creed to which this worship pertained was a mediating one so far as the Horite and Ammono-Hittite religions were concerned, but it was one of antagonism to other Hittite systems. Ormuzd, or Ahura-Mazda, its chief divinity, was the enemy of the demon Ahriman, or Angra-Mainyus, and the evil spirits classified with him appear to represent the chief advocates of the worship of Baal Peor or Merodach in Palestine and Chaldea. In Media, however, this religion underwent a change. The Medes or Midianites had been ardent votaries of Baal Peor when they dwelt in Moab, and, as they carried his worship in later days into Gaul and Ireland, it is not likely that they had given it up in Media. If the Japhetic pontiff kings of Hyrcania and Comisene, the Sagaras and Kustaspis, were to gain the aid of the Medes against Assyria, it could only be done by a religious revolution. They must surrender their more humane creed, or convert the Medes to it, or what was more feasible than either plan, they might introduce a new theology that mediated. This last plan was adopted, and the agents in preparing the new system and in propagating it were the Magi. These seem to have been the priestly, and therefore not historical descendants of Ram, the Sanscrit Brahma, the children of his first born Maaz or Magaz, whose name invites comparison with the Mauzzim or Maguzzim of Daniel's prophecy.<sup>12</sup> Among the oriental Ras, who were widely scattered over Media, Armenia, and Susiana, they found a deity of note, the Beth-Zur of the Kenite list, who had been worshipped in Egypt as Serapis, and in Babylonia as a masculine form of Zarpanit, who had given his name to Saravene in south-eastern Cappadocia, and who, as Zervan, was honoured by the Medes. He was, as the son of Maon, the Baal Meon whose sanctuary, Beth Baal Meon, was quite near to Mount Peor in Moab. There doubtless the Midianites had adopted his worship. So highly honoured was his race by them, that two of their princes in the time of Joshua bore Rassite names pertaining to it, namely, Rekem and Zur. Here, then, was a lever wherewith to raise Midian and Ras against the Assyrian, a bond wherewith to unite the religions that had been for ages in deadly antagonism. There were no objections to

<sup>12</sup> Dan. xi. 38.

Zervan. This oriental Tharonhiawakon, or the House of Heaven, had made no enemies. His great grand-father Ma Reshah, an Ares and a Mars, a Marsus and a Marsyas, though a great warrior, received honours from many hostile tribes of Heth; and even the Assyrian Sargon respected the older Laadah or Laguda in his Babylonian and Chaldean sanctuaries. So Zervan, young in comparison with most deities, became the ancestral god as the unlimited overarching sky, from whom emanated or were evolved first of all the twin deities Ormuzd and Ahriman, and, through them, all beings and objects that exist. Thus philosophy began to replace history in religion so far as the Magi and other pretenders to wisdom were concerned, but the vulgar were left to worship what god or gods they pleased, inasmuch as they were equally, whether good or bad, emanations from one substance. It is the presence of this Zervan in the Median creed that makes doubtful the identification of the Arizanti with the Regemites of Hyrcania, and would rather associate them with the Rassite Rekemites, who named Rhagiana and dwelt in Rhagae or Arsacia. The Midianites themselves are left without representation among the tribes, unless the Budii or Vitii be given to them, as descendants of Midian's son Abidah, rather than to the Beerothites, as descendants of Bedad. The name of the second Zoroaster who originated this flexible and comprehensive religion has not been preserved. He was a Magus, and his Japhetic brethren became the apostles of the new faith. When it first began to be propagated we cannot tell, save that it was within the century that intervened between the exodus from Carchemish and the fall of Nineveh. The Magi were successful. The warlike men of Ras rejoiced to hear that their tribal divinity was the king of all the gods, and the Medes, who had adopted Zervan, shared their appreciation of the honour. The other Hittite tribes were satisfied with the recognition of their contending deities as emanations from a common divine source, and accepted Zervan as the new mediator. Under Japhetic leaders, represented by Cyaxares in the tradition of Ctesias, the warriors of the Median kingdom, constituted on the basis of the Zervanian creed, marched to Nineveh and united with the Babylonian hordes collected by Nebuchadnezzar to effect its final overthrow.

The capital of the Median kingdom, which according to Herodotus was built by Deioces, a predecessor of Cyaxares, was called Agbatana or Ecbatana. In the book of Ezra it is named Achmetha.<sup>13</sup> Herodotus mentions a Syrian Agbatana where Cambyses died as an oracle had testified.<sup>14</sup> Stephanus of Byzantium also says that the Syrian Agbatana was called Epiphania, which Mr. Blakesley, quoted by Professor Rawlinson, shows was a name of Hamath. It is with Hamath as a word, not as a place, that Gesenius connects the Achmetha of Ezra.<sup>15</sup> But Pliny says that on mount Carmel there was a town of the same name, which was anciently called Acatana.<sup>16</sup> Carmel was a great sanctuary of Baal, but Hamath was even more famous in this respect, as the inscribed altar stones of Pisiris testify. The Mardi or Amardi dwelt in Media, and they were of the family of Hamath, as were the Median Paretaceni or Beerothites. At Hamath in Syria the emperors of Carchemish had been in the habit of worshipping, so that it would be perfectly natural to find them reviving the name of their ancient sanctuary and making it the capital of the new nation. As the language of Media was Hittite, it would also be most desirable to retain the services of the Kenite scribes, whose efforts, when gained over to the new religion, would be largely successful in seconding those of the Magi as propagandists. During the seventy-three years that elapsed between the fall of Nineveh and the capture of Babylon, the Aryans made their influence felt over the Hittite and Celtic tribes. Yet it is to be remembered that the dynasty of the Babylonian Nebuchadnezzar was Hittite, uniting the Elamite Gedors with the Kenezites. The question therefore arises, Was not the name of the Median capital as well as the exaltation of Zervan a bait by which Cyaxares and his Magi sought to draw to themselves the Hamathite and Rassite tribes that dwelt in Chaldea and Elam? During this interval the Medes became strong and extended their sway over the whole of the western area which the Hittites had formerly occupied. The native Zerethites or Carduchi of northern Assyria, deprived of their powerful and oppressive

<sup>13</sup> Ezra vi. 2.

<sup>14</sup> Herodot. iii. 62, Rawlinson's note.

<sup>15</sup> Gesenius, *Lex. Heb.*

<sup>16</sup> Pliny v. 17.

kings, transferred their allegiance to those of Media. The Armenian chiefs gladly recognized their sway; and the tribes of Pontus and Cappadocia rejoiced in their new-found freedom. But a competitor for empire was the Lydian kingdom of western Asia Minor. In Sardis the king Alyattes, a late Laadah, kept royal state, and his arms extended over the whole country towards the river Halys which formed the western boundary of Pontus and Cappadocia. Some vagabond tribes, Celtic or Hittite, disliking the Median rule, had taken refuge with the king of Lydia, who refused to extradite them at the request of Cyaxares. We do not know the whole particulars of the history, but subsequent events seem to show that the new Aryan rulers were aware of the existence of colonists of their own race on the Lydian sea board, and that the war which followed the refusal of Alyattes, in which Hittite fought against Hittite, was undertaken more for the purpose of establishing Japhetic rule in the west than for getting back a few escaped slaves. The war ended, however, when a sudden eclipse of the sun took place, a phenomenon terrifying to both parties alike; and, through the mediation of the Babylonian Labynetus and the Cilician Syennesis, a peace was arranged, by which the Halys was made the boundary of the respective empires, and Astyages the son of Cyaxares received Aryenis, Alyattes' daughter, in marriage.

When Cyaxares died about 595 B.C., two years after the eclipse, Astyages succeeded him. His name casts a shade of doubt over the story, for it is, like Deioeces, a form of the Persian Zahak as Asi Dahaka, the biting serpent, and in history represents Zoheth of the Kenezzite family. It is a name that should belong to Babylonia, where Nelo and Merodach were chief deities and where the temple of Saggathu reared its towers to the skies. It may be that Cyaxares, by giving his son this non-Aryan name, thought to attach to his fortunes the Kenezzites of the Babylonian empire, the Cilicians of kindred blood, and the wild Dahae of the east, whose ancestors had fought under the banners of Seti Menephtah; but this is a mere supposition. Astyages was a tyrant, according to all accounts but that of Xenophon, and succeeded in alienating the inhabitants of Persis in the south and those of Armenia in the west. The story of his grandson Cyrus is well

known. This son of his daughter Mandane and the Achaemenian Cambyses he ordered to be put to death when the Magi interpreted his dream of a vine growing out of his daughter that overshadowed all Asia as a prophecy that her son should deprive him of the kingdom. A somewhat similar dream appears in Irish history, the dreamer being *Eachtach*, the concubine of Art and mother of *Cormac Ulfada*, who beheld a tree springing from her neck, whose branches overspread the whole kingdom of Ireland.<sup>17</sup> Harpagus the officer of Astyages delivered the infant to a herdsman to be exposed on a mountain, but the herdsman brought up the child and called him *Agradates*. *Agradates* became a right royal youth, and so lorded it even over young Median nobles that he was brought before the king to be punished. Astyages recognized his grandson and brought him up in his palace. This latter part of the story is the same as that told of *Pravarasena* the son of *Toramana* in the *Raja Tarangini*. *Hiranya* son of *Srechthasena*, a name that has been identified with the Persian *Rustam*, cast his co-regent brother *Toramana* into prison for aiming at sole dominion. The wife of the prisoner, *Anjana*, a name not unlike *Mandane*, bore a son *Pravarasena* who was brought up by the wife of a potter. This boy was elected king by his playmates, and in this position was recognized by his mother's brother *Jayendra*. After the death of *Vicramaditya*, the emperor of all India, and of *Matrigupta*, his lieutenant in Cashmere, *Pravarasena* became king and overthrew the kingdom of *Saurashtra* or *Gujerat*.<sup>18</sup> *Agradates* was allowed by Astyages to visit his father Cambyses in Persis. There he united the Persian tribes and, incited by Harpagus and aided by the Armenian *Tigranes*, he rose in revolt against Astyages, dethroned him, and superseded the Median empire by the Persian, at the same time changing his name to *Cyrus*. His subsequent achievements were the overthrow of the Lydian *Croesus* and conquest of all Asia Minor, the annexation to his empire of all the countries between the Zagros mountains and the Punjab, the capture of Babylon and extinction of royalty in Babylonia, the liberation of the Jews, and his campaign against the *Massagetae*, in which he is said to have fallen.

<sup>17</sup> Keating.

<sup>18</sup> *Raja Tarangini*.

The historical traditions of the Persians are Hittite; their name is Zimrite or Celtic; their language was and is Indo-European. According to the records preserved by the Greeks, Persian monarchy began with Cyrus; but the book of Esther represents the captive Jews, whom Cyrus restored to their own land, as suffering oppression and in danger of extinction from Haman the Amalekite in the reign of Ahasuerus or Achashverosh, the royal husband of Esther the Jewess.<sup>10</sup> The whole story of the rise of the Persian empire is involved in such contradictions, that, without further data, it would be unwise to attempt that reconciliation of historical statements and traditions in which so many acute and learned investigators have failed. Turning, however, to the Hittite element in the history, the striking fact appears of a contest between the new Persian creed and that of the Medes. The Persians professed to restore a pure Zoroastrianism in opposition to the eclectic Zervanism of the Median kingdom. This meant the revival of the old antagonism between Ormuzd and Ahriman, and a definite refusal to conciliate the Kenezites of Babylonia and the north. Nevertheless this religious animosity was accompanied with proselytism, for the Zerethites and the Zimrite Persians, who were originally worshippers of Baal Peor, became the fast allies of the new king. What the Median Magi had thought to effect by a change of religion, Cyrus accomplished by the union of widely different historical traditions, which were probably at first collected into a Persian epic that furnished Firdusi with the elements of his poem the Shah Nameh. In this epic the great theme was the contest between Zohak and Afrasiab or Zoheth and Ophrah, as incarnations of the principle of evil, on the one hand, and a beneficent race, whose royal and princely genealogies consisted of excerpts from the traditions of the Zerethites, Achuzamites, MaReshethites, and Beerothites. Thus it happened that Feridun the great Zerethite hero, the Duryodhana of the Hindus, the Ardon of the Kenite list, who was the son of Hur and Jerigoth, became the great hero of the Persians. The Persians proper or Pereshites had indeed so regarded him from ancient days, when the family of Peresh, Ulam, and Bedan, through their connection with Ardon, sat upon the Zimrite throne in Babylonia and

<sup>10</sup> Esther: Bosanquet, *Cyrus the Second*, Trans. Soc. Bib. Arch. i. 173.



Gebalene. But the Achuzamites and, especially, the MaReshethites and Beerothites had been the determined enemies of the allied Zerethites and Zimrites, as the Mahabharata, the Gododin, and other ancient documents, testify. All this, however, was forgotten; and Kai Kobad or Jabez, the first of the Cappadocians, was ingeniously made a descendant of Iraj, Feridun's son, while Ma Reshah and Harum became his sons under the names of Arish and Aramin, and the Beerothites were glorified in Zaul and Rustain. Hadad the son of Bedad and other historic names that would have roused suspicion, from the notoriety of their antagonism to the Zerethite and Zimrite tribes, were carefully suppressed; and, while popular current traditions were incorporated in the poem, they were so unified, at the expense of historic truth, as to present the story of one Aryan family that had been in former days the masters of the world. The ingenious interpolation of the Aryan Lohorasp and Gushtasp between Kai Khusrau and Esfendiar gave a Japhetic flavour to the whole history, and favoured the pretensions of later Hystaspes to dominion over the Perso-Hittite tribes. And, to flatter the Persians who had no place assigned them in the poetic record, the king took to himself the name, not indeed of Peresh but, of his brother, Sheresh, the priestly Chryses of the Greeks, whose daughter Chryseis was taken from Agamemnon, who in return took Briseis from Achilles; as Cyrus he thus became the royal pontiff of the Persians.

The Zerethite line to which Cyrus allied himself was that which descended from Asareel through Hur and Jerigoth. From Hur and his Kenite spouse the Aryans and Arachoti, who afterwards dwelt in Aria west of the Indus, received their names. There the Casirotae kept up the name of Jeshur or Geshur, afterwards to be transferred to Gujerat in the east and to the Jaxartes in the north. There also two families of Anak the son of Arba, those of Sheshai and Ahiman, dwelt, in Sacastene and on the Etymander. This purely Zerethite stock gave the spurious Aryan name to the whole Japhetic race, and from its most famous offshoot, that of Achiman, Cyrus deduced his descent. That there was a Japhetic Achaemenes is very probable, as Darius calls the father of Teispes, from whom he and Cyrus equally descended, by that name.<sup>20</sup> But Achaemenes or Achiman was originally Hittite. It

<sup>20</sup> Behistun Inscription, Records of the Past, i. 107.

is no mere coincidence that an Arbag or Arbaces heads the line of Media, and an Achaemenes that of Persia. Ogamhan appears in the Irish genealogies of the Milesians.<sup>21</sup> He was the Achoron Achaman of the Guanches who were the aborigines of the Canary Islands, and from him the oldest Guanche tribe was called that of the Achimenceys.<sup>22</sup> In Japan he is Hachiman, the god of war; in Mexico Hueman the last king of the Toltecs; and in Peru, the land of the Incas, Huaman.<sup>23</sup> In the Iliad, Acamas is a leader of the Dardanians and a son of Antenor, and he fights along with Æneas the son of Anchises; or he is a Thracian son of Eyssorus, or Jeshier.<sup>24</sup> When further we consider the tribe to which Achaemenes and Cyrus belonged, we find it is that of the Pasargadae, whose name resembles most that of the Sarragitu who were in Babylonia in the time of Tiglath Pileser II.<sup>25</sup> These again are the Arachoti, among whom the Etymandri dwelt. Next in point of rank to the Pasargadae, according to Herodotus, came the Maraphii and the Maspai. The latter are the same as the Mesabatae, and represent the eastern Messapians or descendants of Mezahab, who carried the name of Mentheshuphis into the New World as Montezuma. But the Maraphii may have been Meropes or Hammurabians; or the same as the Assyrian Nirbu, who were descendants of Arba the father of Anak, the eponym of Arrapachitis in Assyria, and the original Arbaces. The fact that the later classical geographers replace the Maraphii by the Rapsi favours the latter identification. The Sagartians, whom Herodotus makes shepherds, and the Panthialaeans, whom he calls cultivators of the soil, appear to have been Japhetic tribes, the first bearing the name of Geker or Sagara, and the second, that of Abdiel descended from him. In India the kingdom of Saurashtra, Syrastrène, or Gujerat, was contiguous to Patalene; and among the Affghans, who inhabit ancient Aria, the tribal name Abdolli occurs along with Safi, Hyber, Chigi, Sur, and Jasini, which resemble the Buzite Abdiel, Sheba, Heber, Ziag, Jorai and Jachan. Yet their generic name of Pushtan or Puchto favours a descent

<sup>21</sup> Keating.

<sup>22</sup> Pegot Ogier, *The Fortunate Isles*; Malte Brun, *Geography*.

<sup>23</sup> Hepburn, *Jap. Dict.*; B. de Bourbonnais; *Peruv. Antiq.*

<sup>24</sup> *Iliad*, ii. 823; vi. 8.

<sup>25</sup> *Records of the Past*, v. 47, 101.

from the oriental Pactyans or Bakhdi of Bactria. It was by the influence of these Japhetic tribes that the language and manners of the confederate Hittites and Celts were aryanized. Other Persian tribes were the Derusiae, Germanii, Dahae, Mardi, and Dropici. The Mardi of Mardyene bordering on Susiana were the Hamathites of the line of Mered; we know too little of the Germanii or Carmanians to assert that they were oriental Garmites or Garamaei of the line of Zochar; nor can it be positively asserted that the Dropici were a branch of the Rephaim, although the history of Cashmere always associates the Darvas and the Abhisaras, the latter of whom, as Abiezrites, descended from Rapha. The Derusiae bear a Thracian-like name answering to the Amalekite Zerah or Tserach, and may denote the branch of the Temenites to which Haman belonged; and the Dahae of Taocene must have been friendly Zohethites, whom the Persian hatred of Zohak had not alienated.

It is evident that many tribes, which the classical atlas places in India or on its borders, were much nearer to Persis and Media in the time of Cyrus. The prophet Isaiah, speaking of the tribes that were summoned to the overthrow of Babylon, derives some of them from the Yom Kesuphoth, or Caspian sea, and mentions among these the Boged and Shoded, or Bakhdhi and Sughdha of the Zend Avesta, and Bactrians and Sogdians of the Greeks, the former of whom descended from the Zerethite Pasach, and the latter, from Ishhod the son of Samlah of the Rephaim.<sup>26</sup> Only those Hittite tribes which dwelt near the centres of Aryan influence in Media or Hyrcania and in Persis can have lost their ancient tongue and customs. Even within that restricted area the denationalizing process seems to have been very imperfect, for when the Parthians rose to power in the middle of the third century, B.C., they appeared as a purely Hittite people in physical character, speech, and habits. Many tribes moved eastward to escape from Persian exactions, and their migrations probably began from the very commencement of Persian empire. The inscriptions of Darius show that there were many leaders disaffected towards his person and government, whose followers after their fall would naturally move eastward in the track of

<sup>26</sup> Isaiah xxi. 1, 2.

the dark races.<sup>27</sup> Some of the secolonies were led by Aryans; others by their own Hittite chiefs. Of the former, one of the earliest to take to the east was the senior Hittite tribe which arrogated to itself the Hittite or Khita name, and which in the Punjab the Greeks, in the time of Alexander, called the nation of the Cathaei. The first division of this tribe pressed upon by later immigrants crossed the upper waters of the Ganges and established itself in Oude, a reminiscence of Jahdai, and commemorated his son Regem in Lucknow. But their successors of the same race dropped the ancestral names and did honour to their Aryan leaders by calling their capital Sangala. The dethronement of Sagara or Cyaxares from his seat in Media, and his retirement to his original home in Hyrcania, as Ctesias relates, was the first act that prompted the withdrawal of the original Hittite suzerains from Persia. Then in the reign of Darius two men, with armies at their disposal, claimed to be descendants of Cyaxares, and fought against the royal troops. One was Phraortes, who professed to be Xathrites of the race of Cyaxares; the other was Sitratachmes a Sagartian, who also said that he was of the race of Cyaxares. Media, Parthia, Hyrcania, and Sagartia took part with the pretenders, of whom the last was certainly an Aryan, the name Sitratachmes denoting this as well as the fact that he was of Sagartia.<sup>28</sup> There is no record of any migration after the defeat of the two rebels, but, with a wandering people such as the Hittites were, nothing could be more natural than that they and their Japhetic lords should betake themselves to a free country. In India the Brahman name seems to have come into use to denote the Japhetic stock descended from Jerachmeel and his son Ram, the original Brahma. The Magi and Sagartians, priests and warriors descended from the brothers Magaz and Geker, united under the common name, and continued to exercise a strong influence over their Hittite and Midianite companions. Among the latter were the Prasii, a powerful nation of the same parentage as the Persians proper and the Parisii of Gaul and Britain. Brahman rule cannot have lasted long in India. If we accept the year 543, B.C. as that of the death of Gautama Buddha,

<sup>27</sup> Records of the Past.

<sup>28</sup> Records of the Past, i. 116, 119.

and allow that such a person actually lived in India, there must have been Hittite and Brahman settlements in that country prior to the time of Cyrus, for Gautama belonged to the Sakya or Shuchite branch of the Kshattriya race, and the Brahmans were in the land in his day. It was not, however, till about 300 B.C., that the Emperor Asoka adopted the Buddhist creed, and in doing so compelled the Brahmans to separate themselves from the Buddhist Hittites. Prior to that time they seem to have been scattered over the country, in some places as rulers, in others occupying a subordinate civil, but supreme religious position as priests and holy sages. The acceptance of Buddhism by the Hittite princes was a protest against ancestor worship, a disclaimer of the Brahmanical caste and priestly pretensions, and thus a signal of hostility between the Aryan and the Turanian. But all the Hittites did not become Buddhists. The Ethnanite or Kenezite family, in the line of the Charashim at least, and doubtless in that of Zoheth also, was Sivaite, their Siva an incarnation of Baal Peor, and virtually the same unclean god, being Joab, the father of the Charashim. Among the Bharatas or Beerothites also there were Vishnavites, whose Vishnu was Achian, the son of Shemidag, the same as Baal Berith, who had been worshipped at Shechem in Palestine. The Brahmans made common cause with these idolaters, and thus created a trinity formerly unknown of Brahma, Vishnu, and Siva, which some writers, ignorant of its origin in political expediency, have compared with that of revelation. The Buddhism which this new Brahmanical system opposed was, in its essential feature of humanity, nothing new, being as far as that is concerned a successful revival of the old systems of Paseach and Job and of Saul of Rehoboth, which the Pythagoreans of Magna Graecia endeavoured to restore in the west. But it does not appear that the old systems included the atheism of Indian Buddhism. Job was a worshipper of the one God, and there is reason to believe that his father Paseach and the later Saul had a similar faith. Yet Pythagoras and Gautama Buddha must have derived from a common source in Hittite antiquity their doctrine of metempsychosis. Buddhist atheism had its origin in the knowledge of history. Gautama Buddha, possessing probably the very Kenite

genealogies preserved in Chronicles, perceived that the gods of polytheism were deified ancestors, and he naturally asked the question, If these ancestors became gods, why may their descendants not attain the same position, seeing that they are the ancestors yet to be? Hence the doctrine that any human being may, by heaping up merit through successive stages of existence, attain to the position of a supreme Buddha, which is the nearest thing to a god that the Buddhist system allows. Brahmanism, which, with the assistance of the Vishnavites and Sivaites, ultimately drove Buddhism out of India, did not follow the Hittites in their northern migrations through Tartary and Thibet towards Siberia. In the Malay archipelago, however, through which the Hittites of changed speech passed towards America, the Brahmans pursued them, and imposed their peculiar idolatry on the wanderers. Yet even there, Siva received more worship than any other god of the Brahman pantheon, and he was a native Hittite divinity. Buddhism on the other hand pursued the Hittites into Siberia, almost all the inscriptions of that country referring to Buddhist temples; and thence, into Corea and Japan. No full-fledged Buddhism is found in America but traces of its influence appear in Mexican history, and it may be that the Mound Builders and the Neutral Nation of Iroquois history were affected by its teachings. The area of the aryanized Hittites in the east is bounded by the limits of Bengal, named after Abichail the Gekerite or Gangarid, and in the north by Bokhara in Tartary, the Ultima Thule of ancient Japhetic speech in Asia.<sup>29</sup>

West of Media and Persia, the Armenians and Kurds, originally of pure Hittite blood, were modified by admixture with Japhetic tribes. The Kurds, Gordyaei, Carduchi, or Cherethites had inhabited the mountains of northern Assyria from remote antiquity. They constituted the chief element in the victorious Assyrian armies, and seem to have possessed Praetorian power. If they proved unfaithful or were overcome, the Assyrian empire fell. To the present day they are as warlike as ever, among the

<sup>29</sup> Although Japhetic speech did not extend farther to the north than Bokhara, there is good evidence for a considerable Aryan and Celtic or Midianite element in northern and eastern Hittite populations.

bravest and most trusted soldiers of the Porte. It was to gain them over to his interests and the interests of Aryanism, that Cyrus or his predecessors pretended descent from their hero Ardon or Feridun; and by their help and that of the allied Medes, some of whose descendants as Kaldani and Bottani still dwell among them, he succeeded in conquering the world. Semitic Assyrian influences had largely modified their speech, thus separating them from their brethren who preserved the Hittite language in its integrity. Under Persian rule their speech underwent new transformation, so much so as to cause them to be ranked by ethnologists in the Asiatic division of the Indo-European family. In Armenia many Hittite tribes had dwelt, but before the rise of the Median empire most of these had betaken themselves to the shores of the Caspian and the Black Sea and to the range of Caucasus, hoping thus to escape from the exactions of the world's rulers. Such were the Albanians and Ossetes of Temenite descent, the Iberic Georgians, a mingled Zerethite and MaReshethite people, and the Colchians, who combined elements belonging to the Kenezite Charashim and the Paseachites. Of these the Ossetes, descended from Husham the Temenite, exhibit the most decided traces of Aryan culture. The tribes that remained in Armenia were the Zocharite men of Van, and some of the posterity of Harum the father of Acharchel, from whom the country received its name. The Vannic kingdom was in existence in the time of Cyrus under a king Tigranes, who preserved the old Zocharite name. But along with these Hittite tribes dwelt the Minni or Jemini, the Minyans of the Greeks, identified alike with Armenia and with the ancient Orchomenos, which marks them as a Jerachmeelite people. These Japhetic Jemini were in three great divisions, the Belaites of whom came the Shaharaim or Sarmatians and many other European families, the Jediaelite Ætolians and Italians, and the Becherites of Bokhara in the east and Bucharest in the west.<sup>80</sup> The Minyan family that settled in Armenia appears to have been that of Jediael, the Andalus son of Japhet of the Arabian historians, the Ætolus son of Endymion of the Greeks. His Minni made common cause with the men of Van, as their brethren the

<sup>80</sup> 1 Chron. vii. 6.



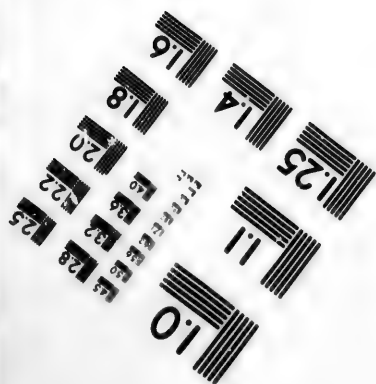
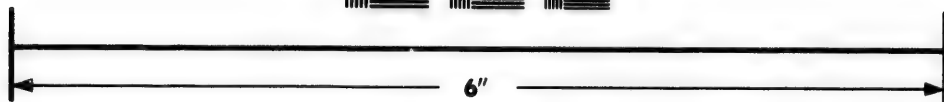
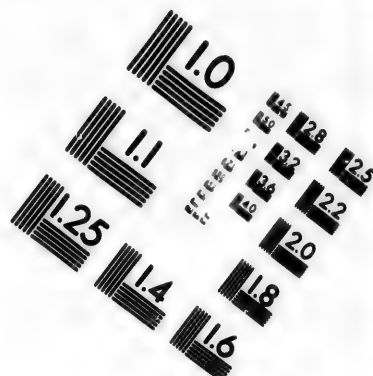
Gekerites had done with the Achuzamites of Carchemish, and as the Magazites, with them and the Medes. As a nation the Vanites or Huns were little influenced by their Japhetic allies. In Armenia and Pontus some of them became civilized and accompanied their friends to other seats in Asia Minor and Europe. As Ophionenses they dwelt among them in Ætolia, and, to the north-east of that Greek country, occupied a great part of Thessaly named after their ancestor Zochar. But the great body of the Zocharites known in different regions as Tochari, Orpelians, Chalybes, Vanni, and Huns, hovered about the region of the two seas, the Black and the Caspian, ready to throw themselves into the east or the west as fancy might dictate or the hope of plunder might allure. One thing they picked up from the Japhetic Minni, and that was the name Jediael, which on their lips became Attila, the designation of the Scourge of God. The Abbé Cuq has shown that Attila is an Iroquois name, descending in many families from grandfather to grandson, and that it denotes the raccoon as a common noun. Its various forms in the Iroquois dialect are Atila, Atira, Latilan, Tiron, and Ratiron. He also compares the Iroquois Ratakhes the runner with the Gothic or Vandalic Radagaisus and Rhadagast.<sup>31</sup> In Latin Jediael is also an animal name as *vitulus*, a calf or a seal. A great deal of curious history lies about the name of this man of Jemimi, as the Arab Wathil, the Greek Ætolus, the Latin Italus, and the Teutonic Etzel; but to follow up all such connections of the Hittites would be to write the history of more than half the world. The Greek legends confound Jediael with Tola the son of Anub, or Talus son of CEnopion, whose connections with the Hittites were even more intimate than those of the Minyan leader.

The aryanizing of Asia Minor was brought about by two separate influences, one proceeding from the Persian court in Susa or Ecbatana, the other from Japhetic colonies on the sea coast and in the interior of the country. The population of the peninsula was not purely Hittite apart from these colonies. As in other places, so in Asia Minor, Sumir kept company with Akkad, the Celt with the Iberian. The chief Zimrite region was Bithynia,

<sup>31</sup> Cuq, *Lexique de la langue iroquoise*, 62; Jugement erroné de M. E. Renan sur les langues sauvages, 104.

where the Bedanites or Patinians revived their national life not far from their old allies the Dardanians, and where kings named Prusias ruled over the descendants of Peresh or Buryas. In that country, and scattered throughout Phrygia, another Zerethite region, dwelt Cimmerians, Galatians, and Midianites. These Cimmerians had founded Smyrna, and the Midianites of the line of Ephah, the famous city of Ephesus in the very heart of the Lydian kingdom. In Phrygia their kings ruled alternately with those of Zerethite blood, a Midas following a Gordius, and a Gordius a Midas. Those who occupied Galatia in the third century B.C. seem to have been unsuccessful invaders of Greece, who had been compelled to retire to their Asiatic home. These Galatians kept their Celtic speech down to the time of St. Jerome, about 400 A.D. Probably the most conservative Hittites of Asia Minor were the Cilicians, who continued under the sway of their native kings down to the beginning of the Christian era. When St. Paul visited Lycaonia, so named after Beth-Lechem, the people of that country had a language peculiar to themselves, which the Phrygian inscriptions, belonging to the period of Persian occupation, show to have been Hittite.<sup>32</sup> As the vernacular of Cilicia was of the same character, it is probable that the apostle understood it, and that his companion St. Barnabas from the Hittite country of Cyprus was also acquainted with the widespread but then perishing tongue. The utter indifference of the Greeks and Romans to all matters ethnological, save as these concerned themselves, has left us almost entirely destitute of data for determining the nature of the aboriginal speech of the nations of Asia Minor and the time of its cessation. There is no evidence that any of these nations adopted the Persian language. Prior to the time of Alexander, therefore, the peoples of Pontus, Cappadocia, and Cilicia, of Paphlagonia, Phrygia, and Lycia, of Mysia and Lydia must have spoken dialects of the Hittite language, which the inscription on the Stone Bowl from Babylon and those found in Phrygia and Lycia show to have been archaic Basque approaching in form the Etruscan. In Pisidia, Pamphyllia, and Caria, and along the coasts of Lydia and Mysia, a Pelasgic tongue allied to the Greek was in use. And in parts of Bithynia, Galatia, and

<sup>32</sup> Acts xiv. 11.



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Phrygia proper the Celtic dialects, Cymric and Gaelic, were current. After Alexander opened up the eastern world this primitive state of things underwent a change. In all the Hittite area Greek became the language of the cities and towns, with the exception of the eastern part of Cappadocia which fell under Armenian influences, and the corresponding region of Pontus, which retained its Hittite affinities with the peoples of the neighbouring Caucasus. Elsewhere in Asia Minor the Hittite language was banished to rural districts, and there, for all that is known to the contrary, it may have continued to exist far into the Christian centuries. The hellenizing process begun in the time of Alexander must have been the cause of many migrations into Europe, although such migrations must have taken place many centuries earlier, owing to Assyrian, Lydian, Cimmerian, and Persian encroachments on that personal liberty of which the Hittite was most tenacious. We must look, therefore, to other lands and other influences for the extinction in the west of the Hittite language and nationality.

## CHAPTER XX.

## THE WESTERN DISPERSION OF THE HITTITES.

WHEN Herodotus the Carian wrote his history in the middle of the fifth century B.C., he was able to indicate two great Hittite migration routes, and to give much information regarding the peoples whom he found upon them. He also indicates another in Africa which has been already mentioned, although it should be added that, while the Canary Islands formed its western terminus, it was also continued across the Mediterranean to the southern shores of western Europe to which it brought a mingled Iberian and Celtic population, some considerable time before the same elements descended into Italy, Gaul, and Spain, from the north. The two routes which Herodotus points out are the Thracian and the Scythic; of these the Thracian was probably the more ancient. It is impossible to tell when the first Greek settlements were made in Hellas, on account of the transference of traditions from site to site, those pertaining to Egypt, Palestine, and other eastern countries, being located in the European seats in which the Greeks at last built up a national existence. As difficult is it to tell when the Hittite who preceded the Greek first established himself in Delphi and Thebes, in Athens and Mycene. We know, however, that when Darius the son of Hystaspes entered Europe, towards the end of the sixth century B.C., he found the Thracians and Scythians there in large numbers, and the latter so strong that he was compelled to retire before them. It is evident, therefore, that some of the Hittites must have passed into Europe when the government of Asia Minor was divided between the Assyrians and the Lydians. The latter people left Saravene and Melitene in eastern Cappadocia, soon after the reign of Ashur-Nazir-Pal, probably about the year 900 B.C., and moved westward towards the Mediterranean. It is not likely that they found the intervening region unoccupied, for Hittite fugitives everywhere became the world's pioneers, their love of liberty leading them to

seek new and unfrequented regions, where for a time they could live the nomad hunter's life, merely clearing as much land as would suffice to let in the air to drive away the flies from about their dwellings, and to produce the crop of grain and vegetables which would keep them in daily bread. They did not move by nations but by communities consisting of the representatives of various tribes, so that their track is hard to follow. Among the oldest exiles from Asia Minor may be placed the Hittite aborigines of Peloponnesus, whom later immigrants drove out of Thrace, then out of Macedonia and southern Illyria, and afterwards from Epirus, Thessaly, and the southern states of northern Greece. These were of many different tribes. The Ethnanites were scattered from Athens in the east to Lepreum in Triphyllia in the west; the Temenites dwelt throughout Achaia, and southward to the Alphæus; the Hephherite family of Lechem seem to have been the original dwellers in Arcadia; and the descendants of the Paseachite and Heraclid Joels possessed Elis, and sent colonies into Messenia. In Megara, Corinth, and Argos, the Rephaim and Regemites were found, and the men of Ir Nahash, the nephew of Raphah. With these Hittite families were mingled the Etamites of Horite descent whose centres were Sparta and Ithome; and the Buzites and Gekerites generally, with the Orchomenian Minyans, and the Japhetic Goim, exercised lordship over them and their Hittite congeners. The next colonists in point of antiquity were those of northern Greece, which contained the two great regions of Thessaly and Epirus, named after the Hittite ancestors Zochar and Hephher. Leucadia and Cephallenia in the extreme west were colonized by exiled Rassites, Leucadia being named after Laadah or Lagadah, and Cephallenia after his grandson Chebron. Acarnania was largely a Japhetic settlement of the Ekronites or descendants of Geker, and Ætolia was so called from Jediahel the son of his brother Jamin, although it contained Hittite and Midianite settlements. Doris also seems to have been purely Japhetic, being colonized from the Palestinian Dor, no doubt by sea. But the three regions of the Locri with Phocis and Boeotia were meeting places of many tribes, Etamite, Hittite and Jerachmeelite, where Thebes commemorated Jabez, Delphi, the Temenite Eliphaz, and Parnassus, the



Mehirite Ir Nachash. The neighbouring island of Euboea was divided between the Kenezite Charashim and the Ishhod of Samlah of Masrekah.

West of Macedonia, the Dardanii and Illyrii dwelt, two names denoting one people, the Zerethites and those called after Zereth's descendant, Jehaleleel. Cavii from Ziph, Jehaleel's son, also dwelt there, with Temenite Albani, and Hamathite Parthini. Macedonia was brimfull of Hittite tribes, the very Macedonian name being that of the Maachathites which was preserved also in that of the Mygdones. Chalcidice and Elymea were Midianite, but Emathia, Pieria, Pelagonia, Paeonia, Orbelia, were settlements of the Hamathites, Beorians, Baalchananites, Jephunnites, and Amraphelites. The Paeones were a remnant of the Teuceri. The Thracians then were the latest of this succession of Hittite colonists. Herodotus calls them the most powerful people in the world except the Indians. Their name came from the Temenite Zerach, from whom probably the Thracian Trausi and Dersaei were derived. The Edoni were Ethnanites, and the Sithones descendants of Eshton; the Brygi were European Phrygians, descended from the Zerethite Berigah, and the Cicones, Chushamites. The Sapaei were Ziphites and the Satrae bore the name of Ahashtari; but the Crobyzi, Coeletae, and Triballi seem to have been Celtic or Midianite, and the Bessi and Bisaltae, off-shoots from the Japhetic lines of Buz and Abichail. After the time of Herodotus, the regions to the north of Thrace, namely Moesia and Dacia, were filled with MaReshethite and Moschic tribes, among which were mingled Paseachites about Tibiscus, Iberian Zerethites at Bersovia, Burridensii or Beerothites, and Arpii or Rephaim. That the Getae who accompanied these peoples were Hittites is doubtful, for the Goths first appeared in that country, whose name may be connected with the Philistine Gath. It was the men of Gath who slew the sons of Tahath or the second Thothmes at the siege of Thebes, and these were the Buzites in the line of Abihail, the Greek Œbalus.<sup>1</sup> Apulum was a great stronghold of the Dacians, and there are other indications that this Japhetic people was scattered among the Hittite tribes. From about the time of Herodotus, a Gothic language must have been evolved out

<sup>1</sup> 1 Chron. vii. 21.

of the old Pelasgic speech of Philistia and Caria, and this language the Goths imposed upon many Hittite tribes, some of which are known in history as the Lombards, Burgundians, Franks, and Gepidae, who were original Leophrites, Regemites, Irnahashites, and Jabezites. In the north of Dacia, the Thracian stream met that which came from the Caucasus and the country north of that range between the Caspian and the Black Seas, and flowed westward along the northern shores of the latter. All the rivers in these two regions bore Hittite names; the Ister or Danube uniting Ahashtari with Dinhaba, and the Marisus, Moschius, Tibiscus, Savus, and Porata honouring Mareshah, Meshag, Pasach, Ziph, and Beroth, while the Hypanis, Naparis, Ararus, Borysthenes, Tiarantus, and Tyras commemorate Jephunneh, Hephher, Jehaleleel, Rishathaim, Tirhanah, and Zerach. Everywhere over the world the Hittites may be traced as the namers of rivers. Before the time of the patriarch Abraham they began this practice in Babylonia, Palestine, and Egypt, and, far down in the Christian centuries, they continued it, giving to the streams of the New World, down into Chili, the ancient names that their forefathers imposed upon the rivers of Europe and Asia.

The tribes to the north of the Black Sea which Herodotus calls Scythic were not all Hittite. His Sauromatae or Sarmatians were descendants of the Jerachmeelite Shaharaim, and thus a purely Japhetic people.<sup>2</sup> The Budini again, with deep blue eyes and bright red hair, were Midianite or Celtic Bedanites, Patinians, or Bithynians of the same Persic race as those who named Batthina in Persis.<sup>3</sup> His Scyths proper, however, were the Beerothites westward bound, whose wanderings were not to cease till in Albion they left the name of Briton. He calls them Scyths or Borysthenites as the inhabitants of Olbia or Borysthenes. This name was probably formed out of that of Rishathaim or Rustam, the last great monarch of their golden age. Herodotus gives seven generations of these Scythians, beginning with Spargapithes, the form of whose name suggests that, as Parthians, these Borysthenites had been for a time under Persian influences. The essential part of the word is Rechab. His son Lycus bears the Beerothite

<sup>2</sup> 1 Chron. viii. 8.

<sup>3</sup> Herodot. iv. 108.

name Likhi, but Gnurus, that of his grandson, has no special connection with the family. Saulius, however, the son of Gnurus, recalls Saul of Rehoboth, and his son Idanthysus appears in a Tyndarid and Tentyrid form of Hadadezer. Ariapithes, the son of Idanthysus, gives Rehob instead of Rechab, with the Persian termination. His three sons were Scylas, a second Saul, Octamasadas, an Eshtemoag, which was indeed a Zocharite name but belonged also to the Hamathites of Ezra, and Oricus a designation of no ethnic import. The Scythians, from whom Herodotus got the story of Targitaus and his three sons as ancestors of all the Scyths, must have been Zerethites of the very family from which Cyrus claimed descent, for this Targitaus is either Jerigoth or a Targathi descended from her, and interposing between her and Jesher, Shobab, and Ardon. The eldest son Leipoxais, the head of the Auchatae, is, however, an Eliphaz, from whom, through Chusham of the land of Temeni, came the Chushathites or Ossetes. Arpoxais, the progenitor of the Catiari and Trasprians, is Arbag who was a great man among the Anakim, and the Catiari are the Gesshurites to whose line he belonged. He is the only genuine descendant of Targitaus. The third son Colaxais, father of the Paralatae, is a puzzle, for his is the Cilician and Colchian name belonging to the Kenezite Charashim, while the Paralatae or royal Scythians should be the descendants of Aharhel who continued the line of Regem and Harum. The two families may have become connected in Upper Egypt, but no record of such connection has yet been found. The Scythic Issedones, whom Aristéas of Proconnesus found in the far north, were no doubt a branch of the Esthonians, descended from Eshton the father of Beth Rapha. The Callipadae, dwelling on the Hypanis, seem identified, through their river, with Caleb the son of Jephunneh as Zocharites, and thus with the Chalybes of Pontus. Next to them were the Alazonians, a people known to Homer who brings them to Tróy from Alybe under Hodius and Epistrophus. The Alazonus river was in Albania; and it has been shown that this word Alazon is a form of Baalchanaan answering to it as the Sanscrit Arjuna answers to Phalguna. The Alazonians, therefore, were, equally with the Auchatae, descendants of Leipoxais or Eliphaz. An American off-shoot of the same people named the

Allegheny mountains. They were the constant companions of the Jephunnites, so much so that some of the ancient geographers make them as Pelagones the same people as the Paeones.<sup>4</sup> They were a branch of the Alans, who, with the Huns or Jephunnites and the Iberians or Avars, became for many years the scourges of Europe. Northward of the Alazones dwelt the Neuri, beyond whom lay a *terra incognita*. These were the descendants of the Egyptian Naharina and the Assyrian Nairi, and of the same race as the Maurui or Moors, who, while those dwelt above the Black Sea, were threading their way along the Mediterranean coast of Africa. Eshton was embraced under this name and his sons Rapha, Paseach, and Techinnah the father of Ir Nachash. The Neuri reached Italy and constituted part of the Etruscan population as the Naharcer of the Eugubine Tables. They changed their doubtful medial guttural into a labial when they founded Novaria in Cisalpine Gaul, and when they took possession of a part of northern Spain and called it Navarra. But the Ugrianized portion of this family, claiming kindred, through language as well as by name and blood, with the Esthonians and the Lapps, called themselves Majiars; and they, in the ninth century A.D., from some eastern region descended upon the plains of Hungary, where like the Basques in the Pyrenees they hold their own to this day. Unfortunately Herodotus does not give the native names of other Scythian tribes, but calls them Ploughers, Husbandmen, Man-eaters, and Black robes. He has said enough, however, to indicate without any doubt the fact that the so-called Scythians were Hittites with a few intermingled Celtic and Japhetic tribes. The customs of the Scythians as described by him are those of many of the Siberian and American aborigines. Such are the burial of their kings and great chiefs under huge mounds, the scalping of their slain enemies, the use of the vapour bath, and the setting up a stuffed horse-hide on stakes beside a warrior's grave. The cloak generally black and the capuchin like head-dress attached to it, as figured in tombs at Kertch and elsewhere in the Scythian area, correspond with the Hittite attire set forth in carvings in Asia Minor, and agree with the dress of the ancient Mexican priests as described by native authors. The trowsers depicted on

<sup>4</sup> Strabo, Frag. xxxviii.

the Kertch figures must have been borrowed from the Celts, from whom those Persians who were not Celts adopted them. Sir Henry Rawlinson remarks that the Scythic manner of stringing a bow by passing the arc under the left leg below the knee and thus depressing it is common to the Bhils, Huzarehs, Kurds and other orientals. The orientals he names are Hittites by descent.<sup>5</sup>

The regions that stand next in geographical relation to Dacia and European Scythia are Pannonia and Illyricum, but while the latter bears a purely Hittite name and is well attested as the abode of a mixed Iberian and Celtic people, it does not exhibit traces of occupation by the principal Hittite tribes that possessed Italy, all of which were in that country in the time of Herodotus. The story of the Etruscans brings them from Lydia by sea to the Tyrrhenian coast, and that of the Messapian Japygians of Apulia is that they came in the same way from the island of Crete.<sup>6</sup> But according to Latin tradition the Umbrians were among the oldest inhabitants of Italy and predecessors of the Etruscans; they are also said to have dwelt originally far north in Cisalpine Gaul, out of which they were driven by the Boii, Senones, and more recent Celtic colonists. The recently translated Umbrian tables of the Eugubine series state that they were engraved in the three hundredth year of the Umbrian era, and as their date is 177 B.C., it follows that that era was 477 B.C.<sup>7</sup> This is certainly recent, but it suffices to take us back to the shadowy Roman period of Cincinnatus and the Fabii. The knowledge which Herodotus possessed concerning the Umbrians, beside whom the Etruscans settled, was vague, for he represents two unknown rivers, the *Alpis* and *Carpis*, as rising in their country and flowing into the Danube. If by the *Alpis* he means the *Colapis*, a tributary of the *Save*, his Umbrians must have been in the north of Illyricum. Be this as it may, it is evident that the Umbrians, whom their tables, which are inscribed with a purely Celtic language most allied to Erse Gaelic, prove to have been a

<sup>5</sup> Rawlinson's Herodotus, iv. 3, note 8.

<sup>6</sup> Herodot. vii. 170.

<sup>7</sup> These have been translated by the Rev. Neil MacNish, B.D., LL.D., in the Proceedings of the Canadian Institute, and by me in the Transactions of the Celtic Society of Montreal.

Celtic or Midianite people, came into Italy overland. The traditions of the Cymri bring them from Deffrobani in the land of Hav, which is well identified with Taphrae or Perekop in the Crimea. Whether they came there through the passes of the Caucasus or coasted round the Black Sea when expelled from Asia Minor, or, leaving Media, went all the way round the Caspian, we cannot tell. But the Cimmerians were certainly there, together with the Hittite Scythians, and in the time of Herodotus the Budini were still in that ancient seat, while other tribes, the Crobyzi, Sensii, and Triballi were farther to the south and west. The next region occupied by these Celtic tribes was Pannonia or Hungary which was almost purely Celtic for centuries. Mutenum, the Coletiani, the Hercuniates, Perso, Ulmum, Bodonhely, setting forth Midian, Gilead, Rakem, Peresh, Ulam, Bedan, are a few indications of that Celtic population of Pannonia for which the classical geographers vouch.<sup>8</sup> The very name Pannonia is one that has suffered from phonetic decay, being a corruption of Padonia. These Celts, not unaccompanied by Hittites, crossed the Carnic Alps into Histria or eastern Venetia, and made their way to the broad region between the Padus or Bodancus, which they named after Bedan, and the Tiber. There, about the year 477 B.C., they set up a kingdom which the Romans called Umbrian but also Sappinian, and which the Etruscans called that of the Amra and of the Ugabemini: but the Umbrians themselves entitle it the kingdom of the Ijovein, whence the name of their capital Iguvium.<sup>9</sup> The Sabines seem to have belonged to the same race. Other Celtic tribes held a great part of Cisalpine Gaul and Venetia, with parts of Rhaetia and Noricum. These, from time to time, submitted to the lord of the Ijovein in Iguvium, who by a large army maintained his authority over them. When the Eugubine Tables were written in 177 B.C. king Herti had just concluded a war against his revolted colonists, many of whom had exchanged Umbrian for Etruscan rulers, and who, with the Umbrian and Etruscan states, soon fell under the immediate power of the Romans.

At the time that the Celts established themselves in Pannonia

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<sup>8</sup> Strabo: Robiou, *Histoire des Gaulois d'Orient*.

<sup>9</sup> Livy: *The Eugubine Tables*.

and Italy, the eastern coast of the Adriatic was inhabited chiefly by two powerful Hittite tribes, the Liburnians in the north, and below them, extending over the greater part of the country, the Illyrians. The Liburnians were the men of Leophras, who, as the Allapur, had dwelt in that Armenia whence came the Alarodians of Herodotus.<sup>10</sup> They had tyrannized over the Patinians and Zuzim in Syria, and had imposed their kings named Lubarna upon them. Their record in Asia Minor is small, being restricted in the west to Labranda in Caria, and Leucophrys or Tenedos, with part of the Mysian coast lying opposite to that island. They seem, however, to have accompanied the Carians in some of their migrations, for Lepreum in Elis, and Aliphera, near by in Arcadia, were two of their memorials. But the main body formed a Hittite advanced guard which reached the head of the Polatic Gulf of the Adriatic. There the Absyrtides, the chief of which was Absorus, and Monetium retained the memory of Leophras's grandfather Abiezer and his father Meonothai and the Daesitiates set forth Zoheth. The Liburnians, favoured by the many islands that shut in their coast, became expert seamen and developed into pirates who were for a long time the terror of the natives of the opposite Italian shore. On it they made many settlements, chiefly represented by the Zoheth name as in Venetia, where the Atestini are called by the Umbrian king Herti the Daet-om, and further south where the Teateas of Sabinum and Apulia appear. But they played a more important part in Italian colonization when they planted on the western coast the Osci or Ausones and the Aurunci, took possession of the Liparæ islands and strongly established themselves in Sicily. Then they moved northwards to Portus Herculis Labronis or Liburni south of Pisae in Etruria, and from thence to Liguria of which they were probably among the earliest colonists, for their Libarna was far inland beyond the Apennines and their Statielli or, as the Umbrian record calls them, Sihit-ir and An-Sihit-ir, representing doubtless Zoheth and Benzoheth, were the chief people or peoples of Liguria. Many other regions were occupied by the piratical Liburnians, who finally proceeded to the extreme south-west of Gaul where they founded Lapurdum now

<sup>10</sup> Records of the Past, vii. 31, 37; Herod. iii. 94.



Bayonne, and where in the Labourd their descendants may be found to the present day as the Lapurtanian Basques. Strange to say *lapur* in Basque means a robber.

The Illyrians had as evil a reputation as the Liburnians. Bearing the name of Jehaleleel they numbered among them the cave-dwelling Dardanii called after his ancestor Zereth. The Illyrians were not Ziphites apparently but the descendants of Tiria and Asareel. The former were represented by the Derrii, and the latter, by the people of Ancus and Arba, but especially by the Dalmatians between Delminium and the sea, whose great father was Talmal the son of Anak, the son of Arba. These Zerethites took possession of Sardinia and planted colonies in Italy, including the places called by the Romans Solaria and Ad Solaria in northern Etruria and on the Ligurian coast, but which the Etruscan Eugubine Tables call Ilerda. It is probable that they named the Rhodanus or Rhone, and that they renamed the Padus, calling it Eridanus after the ancestral Ardon. They must, therefore, have had colonies in eastern Gaul. Out of these, however, they were driven to the Pyrenees where they were known as Sardones, where Iluro was one of their foundations, and whence the tribes of the Ilergetes and Ilercaones passed into Spain. They were also represented in the latter country by the Arevaci, the Oretani, and the Segobrigenses setting forth Arba, Ardon, and Segub, and by other tribes including the Turdetani, the Toltecs of the west. South of Dalmatia, where the Adriatic coasts narrow its channel, the Albani had their habitation, and the kilted mountaineers who call themselves Skipetar dwell in that Albania to the present day speaking a language half Greek, half Hittite. Some of them were Epidamni, a name of which the *epi* is superfluous, for their British brethren were simply Damni Albani. Epidamnus too was called Dyrrachium from Zerach, and above it lay Petra named after Zerach's father Bozrah. The Albani seem to have been men of the sea like the Liburnians and Illyrians; they must also have been in the van of Hittite migration from Paphlagonia in Asia Minor and from Albania in the Caucasus, for they appear in Elis as the namers of the Alpheus, in Arcadia about Thelphusa, and at Delphi in Phocis. They were also among the most

western of the Dacian tribes as the Albocensii. But the chief reason for regarding them as early colonists of Italy is that, although a coast people by nature, they occupied an inland position in that peninsula, being shut out from the sea on every side by later intruders. How their name of Temenite was changed to Samnite may not be easily told, but there is no doubt that the Samnites were the Temenite Albanians. Their Alban name survived in Allifae, but the distinguishing name that henceforth follows them in history is that of Pentri, given to one of their tribes to replace the Petras of Achaia and Albania, a name already associated with the Temenites in the story of Pandareus, whose legend is that of Tereus or Zerach. The Caraceni, another Samnite tribe, commemorated Zerach, and Abellinum was the record of Baalhanan. The Phaebatae in Albania of Illyricum preserved the memory of Jobab as a Delphic Phoebus; in Samnium, Bovianum was called after him. At an early period these Samnites sent colonies into Liguria which reproduced the nomenclature of central Italy. Livy calls the mountain region of the Apennines in which the Ligurian Temenites dwelt, and which is now called Diamante, by the name Suismon-tium.<sup>11</sup> These Temenites were Epanterii, with a capital at Bobium, and many Albas round about them. In many parts of the south of France their traces are found, and in northern Spain they constitute the Alavan division of the Basques: but their principal colonies were to the north of Italy and in Gaul. The Umbrian Eugubine tables call the Epanterii of Liguria the Fondli or, in the plural, Fondlire, a name which carries at once to Vindelicia, which anciently included those parts of Bavaria and Wurtemberg that lie to the south of the Danube, and to the Vandals. Confusion is likely to result, however, in tracing the Vandal name, which arises almost as naturally out of Jediael as out of Botsrah, and certainly with far more apparent resemblance.

The Samnites in the peninsula were hemmed in by those Hittite tribes which had allied themselves in Egypt and Palestine with the Japhetic Gekerites. These had possessed the Saronic sea coast in Palestine, and in Asia Minor occupied Caria and part of Pamphyllia. That they early sent colonies into Greece is

<sup>11</sup> Livy, xxxix. 2; xl. 41.

apparent from the position of their colonies in the extreme west in Elis and the Epirotic coast. The three districts in northern Greece called Locris seem also to have been indebted to these tribes for part of their population. The word Locris is of doubtful ethnic character. In British history it is made Locrin, and denotes the eponym of one of the three great divisions of the ancient British population, the others being Albanact and Kamber.<sup>12</sup> The Loegrians, descended from him, seem to have belonged to the same race as the people of Lochlyn or Scandinavia. The Palestinian name that answers to these is Lasharon and this, with initial and final augments, is Halicarnassus of Caria.<sup>13</sup> No special Hittite series of names accompanies this geographical and tribal designation, which seems to have been applied to off-shoots from various tribes that placed themselves under the government of the Gekerites who once owned Lasharon and carried that name with them to other lands. Wherever the name appears it carries with it the record of an Aryan influence, by which Hittites were converted into Greek, Latin, and Teutonic tribes. To the east of Samnium, and extending far beyond it to the south, lay Apulia with a chief city Luceria. There the Japhetic descendants of Abihail had come to power, and with them their brethren of the same Buzite family, the Pediculi or men of Abdigel whose record in Elis was Epitalium. Under their sway were Hittite Daunians, Peucetians, and Messapian Japygians. The latter call for some attention. They were the descendants of that Ammono-Hittite stock over which Jabez and Mezahab had ruled in Egypt, and were thus the Caphtorim who had gone out of that land with the Philistines into Canaan. Nothing more is heard of these Caphtorim until the Assyrians make mention of them under a new name, that of Moschi, derived from Meshag, the son of Jabez and grandfather of Mezahab. In Asia Minor, however, they got back the Cappadocian name. To the Greeks the Cappadocians were known as the White Syrians, which shows that they must have owned a large proportion of Aryan blood; Philistine and Caphtorim must, therefore, have kept company.<sup>14</sup> No people of

<sup>12</sup> Geoffrey's British History.

<sup>13</sup> Josh. xii. 18; comp. 1 Chron. v. 16.

<sup>14</sup> Strabo, xii. 3, 5.

Asia Minor was subjected to harder treatment than the Cappadocians, for they lay in the westward track of migrating nations and of eastern conquerors. The pressure exercised upon them from Lydia, on the one hand, and Assyria and Media, on the other, was probably the cause of a great migration to the sea coast of western Cilicia or Pamphyllia, and a water transit from thence to the shores of Europe. Herodotus and other writers, who followed his statement, derive the Messapians from Crete at a point of time not long subsequent to the Trojan war. Crete, however, although it contained other colonists besides the Zerethites who gave to it its name, exhibits no traces of the Caphtorim. Herodotus says that those who became Messapian Japyges were originally Polichnetes and Praesians, but the latter names have no historical connection with the former. On the other hand it is certain that the Cappadocians were Caphtorim. The first migration, therefore, was from Asia Minor, and not from Crete, but it was under Carian or Gekerite leadership and this may have originated the Cretan story. There was a Messapius mountain in Boeotia, and from that country, of which Thebes was the capital, Strabo makes Messapus lead the Messapians to Italy. In Pausanias, Methapus is an Athenian author of mysteries. Most geographers place the Greek Messapii in Ozolian Locris; and there is an obscure mention of a Messapeae in Peloponnesus. The story of the foundation of Metapontum by Metabus, the son of Sisyphus, is not to be separated from those relating to the Messapians, for Metapontum with its harvest of gold is but a form of Mezahab the golden Horus and the father of Matred, the Greek Danae of the shower of gold. Professor Rawlinson would bring the Messapians from Peloponnesus, but it is hard to find any traces of them there.<sup>15</sup> Adjoining the Locri Ozolae in Ætolia, however, the Apodoti dwelt, whose name, together with the tradition that Apis of ancient royal fame was a stranger from Ætolia, the proximity of the Locrian Messapians, and of a Halicyrna and a Uria in the south of Ætolia, favours their identification with the Japygians who founded Hyria or Uria in Apulia. But another competitor for the honour of sending the Japygians to Italy is the Illyrian Albania. The Albanians do not

<sup>15</sup> Rawlinson's Herodotus.

call themselves by that name, which belonged to former occupants of their country. They are Skipetar, a word said to mean mountaineers, but which so resembles Caphtor that their Cappadocian origin is determined by it and confirmed by the name of their city Mezzovo. The date of the arrival of the Messapian Japygians in Apulia must be found not later than the beginning of the sixth century, B.C., for the Eleatic School of Philosophy was founded in the midst of a kindred population in Lucania belonging to the same migration, in 536. That they came from Loeris or Ætolia, from Albania of the Skipetar, or from the more northern parts of Illyricum where in the time of the classical geographers the Iapodes dwelt, is very doubtful. These Jabezite or Cappadocian colonies were probably subsequent to that which, from Asia Minor and Cappadocia direct, in the troublous times of contest between the Lydians and the Medes, set sail under the leadership of the Apulians for the Italian coast. The Messapian Japyges and their Apulian protectors may thus be regarded as among the earliest of Italian colonists. As preserving the names of the greatest and the last of the Hittite Pharaohs, more romantic interest attaches to the Messapian Japyges than to any other Hittite people. Herodotus relates the story of Aristaeus of the island of Proconnesus in the sea of Marmora. Aristaeus was a poet of a noble family in Proconnesus who suddenly dropped dead in a baker's shop, to the great alarm of the tradesman. When his friends came to give him burial his body had disappeared, and a man from Cyzicus averred that he had met Aristaeus at the time he was reported to have died, and had spoken to him. Seven years after, the poet made his appearance at Proconnesus, and composed his work called the Arimaspeia, in which he gave an account of his northward wanderings among the Arimaspians, the Issedones, and the gold guarding griffins. Once more he vanished, and three hundred and forty years later, he went to the Metapontines and commanded them to erect an altar to Apollo and a statue to himself, which they did.<sup>16</sup> Herodotus says that the Arimaspi were so called from two Scythic words *arima*, one and *spu*, eye, as they were a one-eyed people. Their relation to the gold guarding griffins and Metapontum shews that they were a

<sup>16</sup> Herodot. iv. 14, 15.

northern branch of the Messapians, still adhering to the Egyptian form of Mezahab's name as Har-em-hebi or Hor-em-neb, the golden Horus. The Germanized Menapii and Gepidae were the same people.

South-west of the Apulians the Lucanians were situated. These were the Regemites, another branch of the family of Achuzam, whose descendant Ahahel was honoured in Heraclea, while Joel the son of that hero was the eponym of Elea, the seat of an early school of philosophy, in which some of the sublime teachings of Peseach and his son Job, the maternal ancestors of Joel, were revived. These Regemites or Lucanians had been completely hellenized by the Gekerites, whose Aciris, Acheronia, Pyxus, and Pandosia, repeat the geographical nomenclature of the Epirotic coast. South of Lucania again was Bruttium, not named after Beeroth, but, by the change of *l* to *r*, after Pelet, the brother of Regem. The Bruttians, therefore, were the Maachathites of Italy, commemorating Sheber in Sybaris, Tirhanah, in Terina and Tauriana, and Madmannah, in Medma. The hellenic descendants of Geker and Buz and Abihail dwelt among them as among the Lucanians and Japygians, transforming a land that might have been a western Cathay into a Magna Graecia. Of the same mixed Hittite and Japhetic race were the Campanians to the west of the Samnites, as their Acerrae, Herculaneum, and Cumae attest. Through all of these regions members of other Hittite families were settled, some of whom like the Zocharites who founded Hipponium in Bruttium, had crossed over from the African coast. Campania and Latium contained representatives of almost all the seven Hittite tribes, many of which had not been anciently subjected to Japhetic influences, so that Hittite or, as it may be called in Italy, Etruscan speech long survived among them. The Romans professed to be the descendants of the Dardanian Æneas, which their very name of Roman contradicts; yet the widespread tradition must have had some origin in fact. The fact can only be that in Latium some of the Dardanians and Illyrians, whom we found on the east of the Adriatic, had made settlements prior to those of the Romans or coincident with them. Alba Longa, the original seat of Roman authority, bears a Temenite name, unless we suppose it to be a form of Arba, for the

father of the mythic Æneas as Anchises represents Anak the son of Arba, a true Dardanian. The Zerethites are best represented in Italy by the Frentani in Ortona and Anxanum, the Frentanian name being, like the Persian Feridun, a form of Ardon. The names of the kings of Alba Longa belong to many different Hittite families, and do not exhibit the prominence of any one stock in Latium. But Rome, with its mythic Romulus and Remus, declares plainly that its founders were of the race of Jerahmeel and Ram, and shews that, at an early period of Italian colonization, the Aryan asserted his supremacy as the Brahman of the western world.

Little can be said of the Sabine cantons or, speaking more correctly, of those east of Sabinum. The Marsi were no doubt MaReshethites, but their Marrubium really belonged to the Beerothite family as a disguised Mercaboth. The Peligni were really Samnite, like the Pelagones and Paphlagonians, so that they had no right to Imaeus, an Italian Hamath, to Sulmo, a related Salma of Beth-Lechem, or to Corfinium which, like Cerfennia on Lake Fucinus, was a European Saravene or Beth Zur that the Marsi must have introduced. More important is Etruria. The majority of authorities is in favour of the descent of the Etrurians from the Lydians, and there is nothing to disprove this testimony. Their ancient name is said to have been Rasena, which must be the Ras of the Assyrian inscriptions and of the Hittite one of Merash with the sign of the old Hittite plural *en*. When, however, the nomenclature of the twelve Etruscan States and their dependencies is analyzed, it becomes evident that many Hittite tribes besides the Ras contributed to their population. The Umbrian Eugubine Tables classify the Etruscans as the Tuscer, Naharcer, and Japuscer, among whom we do not find the Ras, for the Naharcer and Japuscer are both Nairi tribes, answering to the Navarrese and Guipuscoans of the Pyrenees, while the Tuscer may represent the widespread name of Zocheth in its Persian Zohak form. The replacement of final *t* or *th* by *k* is a very common process even at the present day. The uneducated French-Canadian errs in this way continually, turning *patate* into *patak* and *omelette* into *omelak*. How the Ras failed to be noticed by the Umbrian Herti is not easy to say, for they did constitute an



important, and probably the original, element in Etruria. In north-eastern Etruria there were three cities called Arretium, in Etruscan, Aretiag. So in Chaldea the name Ras was modified to Rat, and their identity established by Rat being made one of the abodes of the god Lagudah, who is Lagadah, the father of Ma Reshah. The same nomenclature appears in northern Venetia, where Artegnia was a faithful colony of Arretium, and in Rhaetia, which Livy and other writers have connected with the Etruscans, where the chief of Artebana or the house of the Ras, proved unfaithful.<sup>17</sup> The termination *van*, the Circassian *vuna*, a dwelling, answering to the Hebrew *beth*, has so far appeared in connection with Zur the descendant of MaReshah, as Zervan and Sarayene. In Phrygia, however, it is joined to Ras as Ardaban, and among the Narisci of southern Germany it appears as Ratispona or Ratisbon. The Assyrian month Marchesvan seems to have been compounded of the same elements. The ruling family in Arretium was that of the Cilnii. This is a thoroughly Shuhite word derived from Shelah the son of Shuah and father of Laadah. In Chaldea it appears as Bit Silani, and in Greek it became Silenus.<sup>18</sup> Marsyas was a Silenus, not an object of contempt but, a being endowed with superior wisdom. The chief of the Cilnii was Maecenas, and his name was probably that of Maon, pronounced with regard to the power of the medial *ayin* as Magon. It was the fate of the Ras to be germanized on their way northward. After they left Rhaetia and Noricum they met the Gothic wave from the east and became Narisci and Marsacii, losing their old language but carrying their glorious Hittite traditions into the heart of Germany to enrich its folk-lore with *mährchen* for many a Grimm.

Liguria is a remarkable region viewed ethnologically. One of the best guides to it is the Eugubine Tables, for much of their story concerns Liguria. Its name is the old Locrian one that has appeared in Greece and in Bruttium, and must have come from the Japhetic lords of the Hittites who constituted its chief population. These Japhetic lords must have dwelt at Genoa, which was named after the Gekerite Guni.<sup>19</sup> In the region of

<sup>17</sup> Livy, v. 33.

<sup>18</sup> Records of the Past, vii. 27.

<sup>19</sup> 1 Chron. v. 15

the Apulian Pediculi, who are the Abdigelites that came of the same family as Abihail, through Abdiel or Abdigel the son of Guni, we find Cannae and Canusium, Vergellus, and Barduli. Genoa was inimical to the Umbrians and Etruscans at the time when their armies united to subdue their revolting colonies in Liguria, Venetia, and Cisalpine Gaul. The cause of the Umbrian revolt was the election of a generalissimo over the Perscler, as the Umbrian tables call them, who were the Umbrian army of occupation in the regions indicated. It being the turn of the Venetian tribe of the Asseriates to elect the general, they chose one Parfa, who was distasteful to the other tribes. These tribes accordingly seceded under their former commander Appei and ravaged a great part of Venetia and Cisalpine Gaul. The Perscler or Perscli were, so far as can be judged, a very ancient warlike community or force, first embodied from among the Jerachmelite or Philistine tribes by Barachel the Buzite for service in Egypt. This was prior to the time of Job, for Elihu the son of this Barachel was the patriarch's friend. Comparative geography shows that Achi the son of Abdiel, the son of Guni, belonged to the line of Barachel. These warriors followed the fortunes of the Hittites, who excelled them in civilization and the arts of life, but who were well satisfied to live under the protection of the strong and valorous sons of Japheth. In India they existed in the fifth century under the name of Abdiel being the White Huns, Abtelites or Enthalites who then occupied the Punjab.<sup>20</sup> In Asia Minor, Barachel was commemorated by the city Bargylia. From this point, therefore, the Bargylians or Barachelites must have set out as mercenary warriors into Europe, to sell their services to any monarchs wealthy enough to pay for them. They had many settlements in Italy, one of the chief being Fregellae in Latium, where they were allied with the Volsci of kindred blood, and with the Æqui who were probably the posterity of Achi son of Abdiel. In Cisalpine Gaul they possessed Brixellum south of the Po, and Vercellae to the north of that river, above Liguria. These cities were probably camps, for the Eugubine Tables, in enumerating the Perscler, associate them with the Hittite and Celtic tribes within whose territory they were

<sup>20</sup> Coomas Indicopleustes.

quartered. Geoffrey of Monmouth knew the history of these warriors, which he tells after a strange fashion. He says that Gurgunt Brabtruc King of Britain and son of Belinus, after he had conquered the Dacians, met the Barclenses under their leader Partholoim seeking for a habitation, and that he sent guides who led the wanderers to Ireland, an uninhabited country which they occupied.<sup>21</sup> The Irish historians agree that the Partholanians were the first inhabitants of Ireland, but give no trustworthy account of them, save that one of the chief descendants of Partholan was Adhla, probably Abdiel, and that they were akin to the Nemedians or Midianites. They are apparently the same as the Fingailians, who were always under arms to protect the Fir-Bolg and the Fir-Dhomhnoin at their work.<sup>22</sup> This agrees with the connection of Fregellae and the Volsci. That the Japhetic Perscler or Barachelites did establish themselves in Britain, occupying Bute and other western Scottish isles as a prelude to their rule on the mainland, cannot be denied. We need not, therefore, look elsewhere for the Teutonic Britons who changed the language of Celt and Pict.

Apart from Genoa and the Perscler, the population of Liguria was almost entirely Hittite, and more Albanian than Iberian. The Epanterii, whose capital the Eugubine Tables make Bobium, answer to the Pentri of Samnium with their Bovianum and reappear in Ireland as the Vinderius and Buvinda rivers in the country of the Damnii, who in Scotland were Damnii Albani or Temenites of Eliphaz. The four Albas of Liguria are not all connected with the Temenites, for that of the Ingauni probably belonged to the Paseachite family of Hanoah, and that called Docilia to the Zocharites, who named the Apennines as well as the Aventine, and Tigulia, which the Eugubine Tables call Tunnogura. The latter were Tungri on their way to northern Gaul, Hittites bereft of their language and nationality. The Ethnanites were represented by Libarna, answering to Liburnus in Samnium and to Laberus in Ireland on the Buvinda or Boyne. But the Sihitir and Ansihitir of the Umbrian Tables, whom the classical geographers give only as the Statielli, were tribes named after

<sup>21</sup> Geoffrey's British History, iii. 12.

<sup>22</sup> Keating.

Zoheth and Ben Zoheth, the grandsons of Leophrah. Two other tribes mentioned by the Umbrian Herti are the Hostatir and Anostatir. The first denotes the people of Asta, who are the Jahdaïtes, but in America the Aztecs; the Anostatir are some members of the same family holding a similar relation to the senior line to that which the Ansihitir sustain to the Sihitir. There are traces of the Jachdai-arri or sons of Jachdai in the east. The only Celtic tribe of note in Liguria was that of the Vediani or Vedicanti, whose capital Pedona carried the memory of Bedan into the west. Cisalpine Gaul contained mixed Celtic and Hittite populations, and the same was the case with Venetia. Of the latter the Brixentes, first of Brixia or Brescia and afterwards of Rhaetia, are noteworthy, seeing that they were Phrygians of Iberic descent, soon to become Brigantes in Vindelicia, thence to pass into England and Ireland under the same name, and to occupy in the former country one of the most prominent positions taken by an ancient British race. About the mouths of the Po the Fossiones Philistinae shew that the men of Gath had found their way to Italy. To the north of these Adria testified to the presence of the Beerothites, Bharatas, or Britons, whom king Herti calls Peret-om. This is not the place to which an ancient writer takes them, for he says that when Tsintsan Hadadezer fled from David of Israel he took refuge in Italy and built Pazzuolo or Sorrento in Campania.<sup>23</sup> The name Tsintsan presents curious analogies with the Chushan of Chushan Rishathaim, and the Dastan that is appended to the name of the Persian Rustam. The old reign of Sumir and Akkad must have lasted for two or three centuries in northern Italy; but not only from external Rome, from among these peoples themselves in the persons of the Japhetic Perseler, the Genoese, the Philistines of the trenches, arose elements that speedily changed the ancient state of things and inaugurated the Germanic as well as the Latin Aryanism that now prevail.

The alliance of the Celts with the Japhetic pioneers known as the Perseler is significant, for in ancient times these Philistines had been the friends of the Hittite and the enemies of the Celt. The first indication that history gives of the union of the Aryan

<sup>23</sup> Early Travels in Palestine, Bohn, 69.

with the hybrid Midianite is that which announced the rise of Median empire. Until then the Hittite had been looked up to as a king among men; he had been tried in the balance and been found wanting. The Median and Persian periods were periods of Celtic supremacy under Aryan leadership. The only Hittite empire contemporary with them was the Lydian, and that did not long survive the establishment of Persian royalty. The seat of Hittite authority was then transferred to Etruria, where a powerful confederacy maintained itself for a time, not in undisputed empire but side by side with a more extensive Celtic dominion, that of Umbria, and threatened on the south with an extinction that came at last from the rising power of Aryan Rome. In Illyria a mingled Hittite and Celtic population lived independent of foreign jurisdiction, much after the manner of the Caucasian tribes. About 230, B.C., these Illyrians measured their strength with Rome under their queen Teuta, but were defeated, owing to the treachery of their Greek allies. Nevertheless a century passed before the Romans made Illyria one of their provinces. Many Hittite states, apparently without political cohesion, existed in southern Gaul, from the Maritime Alps to the Atlantic coast; and in Spain there seem to have been several confederations of Hittite and Celto-Hittite cities for the conquest of which the Carthaginians and Romans contended from 235, B.C. The name given to the Spanish Hittites is the Iberic. They were, therefore, the descendants of those Zerethites whose ancestor Asher had imposed upon Assyria its name, and bore the name of his grandson Heber, the Apil-Sin of the lists and monuments. While some of the Iberians had taken refuge in the Caucasus, their main body had occupied Phrygia, replacing the name of Heber with that of his father Berigah. If, as is most likely, they came to Spain from the Illyrian coast, they must have been expelled from that coast by their brethren of the junior line of Asareel who named Dalmatia, and who, in Asia Minor, had dwelt at their back as the Isaurians about lakes Caralitis and Trogitis. In other parts of Europe the Iberians were known as the Brigantes, always being accompanied, however, by Iberic terms, as in Britain where Eboracum or York was their capital. The traces of Iberic or Hittite peoples are found in geographical and

tribal nomenclature and in archæological remains throughout Gaul, but in the north the Celt preponderated, and the Hittite was compelled to amalgamate or was driven across the sea to the British islands or into the north-east to join the Ugrians of the Baltic coast.

On the borders of the lakes of northern Italy and of Switzerland, as well as in those of Scotland and Ireland, the remains of water dwellings, similar to those of Prasias in Thrace and of the Gambulians in Chaldea, have been discovered. The Mexicans built such wooden cities on pile foundations in their lakes; and on the Orinoco in South America they may be found to this day. An antiquity has been accorded to the Swiss lake dwellers of two thousand years before the Christian era, which suffices to show how unsafe it is to place credence in what is called archæological science.<sup>24</sup> An examination of Lake Prasias, where the water-loving Thracians were under the eye of Herodotus, and of the Gambulian marshes whence, three centuries before, Assurbanipal had dragged the men of Sapihel, would reveal evidences of antiquity as great as those exhibited in Switzerland and Italy. The poems of the British Merddin or Merlin clearly indicate that the practice of building houses in the water arose out of the desire to escape from the superintendence of reforming rulers, who sought to abolish human sacrifices; and, under the names of Gwenddoleu, Alban, and Cymro, he makes the Samlaites, Temenites of Eliphaz, and the Zimrites the upholders of the proscribed creed. There is no evidence that the Cymri or any other Celtic people took to pile villages; when they desired to become builders, their structures, however rude, were of stone not of wood, and their foundation was necessarily the solid earth. The Greek stories of the Harpies and the Stymphalides, and the Persian one of the Simurgh, still further link the Samlaites, descended from Rapha, with the water dwellings, and the Gambulians of Chaldea may thus be justly regarded as the representatives of that people. The Samlaites must have dwelt near lake Prasias, for the Sithones were there, to whose race Orpheus or

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<sup>24</sup> The baskets of the Swiss Lake Dwellers are said to have resembled the Egyptian, their arrows to have been like those of the Mississippi Mounds, Smithsonian Report, 1880, p. 351.

Rapha belonged, but they are not connected with the lake dwellers. The name Prusias indicates nothing, but another name of the lake, Cercinitis, and its position among the Odomantians, show that the Temenites in the line of Zerach had adopted the practice of the family with which they were anciently associated in Gebalene in the days of Samlah of Masrekah and Saul of Rehoboth. In Switzerland, lake Zurich preserved the Temenite Zerach, and the very name Helvetia is that of Eliphaz. This is proved by a statement of Plutarch that the Ligurian Alpini or Ilvates meeting the Helvetians in battle, they were mutually astonished to find their opponents using the same war-cry.<sup>25</sup> The men of Urba and the Tugeni, representing Rapha and Techinnah, dwelt beside these Temenites, and some Zocharites or Tigurini with a capital Aventicum. The lake dwellers on the Orinoco belong also to the Tamanac family, whose word for king is the same as the Libyan, Battus, and whose account of the creation of men and women by the first pair throwing stones behind them is identical with the story of Deucalion. In Ireland the water dwellers were the Damnii, and in Scotland the Damnii Albani, who were little known to the ancients, dwelling among lakes and mountains.<sup>26</sup>

The British Islands were largely occupied by Hittites, who were accompanied in their migration to the shores of England and Ireland by Celts, and by the Japhetic descendants of Geker whose language was Gothic. There was, therefore, no necessity for introducing a fictitious Hengist and Horsa to account for the germanizing of their population. That the Picts were Iberic has long been suspected, and the same origin has been assigned to the Silures of South Wales. The Silures were northern Illyrians, whose settlements in Etruria and Liguria the Romans called Solaria. Alongside of these dwelt the men of Dyved or Demetia, a Welsh Tibhath, where the Brython or Briton, a northern Beerothite, made his appearance as the enemy of the Cymri. The Damnonii of Cornwall and Devon, equally with the Damnii of Scotland and Ireland, were Temenites; and the Brigantes, who occupied a large region in the centre of the

<sup>25</sup> Plutarch, Vita Marii.

<sup>26</sup> Richard of Cirencester.



island, were Iberian Zerethites. The name Pict is harder to locate. It is true that the British Hittites painted and punctured their bodies, as did the Thracians, Illyrians, and Iberians of Spain, but the word Pict has nothing to do with that practice. It occurs all through the Hittite area, from the Pactyans of the Punjab to Pictavum in Gaul. At times it appears to denote the Iberian Pasachites, when it is generally accompanied by Bimhal and Ashvath, names of the brothers of Pasach, and by Japhlet, that of their father. At other times it takes the place of the Basque name, which is generally restricted to the descendants of Paseach, the son of Eshton and brother of Rapha; although the posterity of that ancient reformer are better known by such names as Khupusci, Schapsuch, Guipusci, Seepohskah. The statement of Ammianus Marcellinus that the Piets were divided into Dicaledones and Vecturiones is a very doubtful one, as the Caledonian name is either Celtic or Japhetic, in the latter case belonging to the family of Buz.<sup>27</sup> Most of the original tribes of Scotland and Ireland were Hittite. The renowned Milesians of Irish history were MaReshethites, and from them Ross in Scotland obtained its name. The Voluntii of both countries were Peltites. The Ottadeni or Gododin between England and Scotland were, as Aneurin shows, Hadadites of the Beerothite family. And Camelon, the Pictish capital, bore the name of Samlah, the Jumala of the Lapps and Finns. The Arthurian legends prove that the Hamathites had extensive settlements in England; Scottish history is full of the Zocharite line of Jephunneh; and the Irish stories of Labradh and the Tuatha de Danans assert the prominence in the Green Isle of the Ethnanites.

When we ask for the monuments of these wide-spread Hittites, the answer is disappointing. The traditions of the race this work has sought to collect in small measure, and to compare with geographical and tribal nomenclature, and with national or tribal customs. In Asia Minor a very few Phrygian and Lycian inscriptions have been found, besides the famous one of Merash. These are engraved not in the old Hittite hieroglyphics, but with conventional characters having an origin similar to, perhaps identical with that of the square Hebrew and European alphabets,

<sup>27</sup> Ammianus xvii. 8.

but possessing totally different phonetic values, syllabic in character. The attempt that has been made to read them as Indo-European alphabetic characters has signally failed, but the work of translating them by the Hittite syllabary is not yet complete. Enough has been read, however, to shew that they are Basque of an archaic kind, and that the Phrygian pertain to the Persian period, while the Lycian are recent and of the time of Grecian supremacy.<sup>28</sup> Nothing meets the eye except the peculiar language of Albania on the Adriatic until Italy is reached. Of its many non-Italian inscriptions, the Etruscan and Umbrian only have been read. The former are in current characters similar to the Phrygian, and display a more elaborate form of the Basque language, not differing so widely from that now in use in the Pyrenees as to present any serious difficulties to the interpreter. The only historically important document is that contained in the Eugubine Tables, which are partly Etruscan and partly Umbrian, being the joint record of Herti King of Umbria and one of the Arretian Cilnii of their endeavour to suppress a rebellion of the colonies of both States. The Umbrian Tables are in Roman characters, and their language is archaic Irish, which it is a mystery that no one discovered before this time. There is also a book written by one Inghirami purporting to contain fac-similes of Etruscan documents, and a Latin commentary, which he found on his father's estate, having been buried there since the time when Etruria fell wholly into the hands of the Romans. The work was regarded as a forgery almost from the beginning, and the commentary has an undoubted flavour of Livy, but, on the other hand, there are indications, taken in connection with the recent discovery through the Hittite hieroglyphics of the values of the Etruscan characters, that nobody in Inghirami's time possessed the knowledge necessary to forge such a work. A complete re-examination of the book and an indication of what is genuine in it may soon be looked for. Till that appears, it is premature to make any use of its contents. In Spain a few small inscriptions called Celt Iberian have been found belonging to the period of Roman occupation under Scipio, and a large number of coins

<sup>28</sup> Texier, *Asie Mineure* ; Fellows, *Lycia*.

inscribed with Celt Iberian characters.<sup>29</sup> Many similar coins have been found in the south of France, testifying to the high civilization of the Iberic states along the Mediterranean. The Celt Iberian characters differ little from the Etruscan, and are very like those on Parthian coins. Inscriptions exist, or have existed, in the Canary Islands, but these the writer has not had opportunity to examine. In Britain several runic inscriptions have come to light, which, until recently, have been attributed to invading Norsemen. Those that have been best studied are the monumental records of the Isle of Man, which, in ancient days, was a great centre of education.<sup>30</sup> The letters are more elongated and rune-like than the Etruscan and Celt Iberian, but belong to the same series, and yield formulas and proper names thoroughly Hittite. Their age cannot be determined with any degree of certainty, owing to the chaotic state of the British, Scottish and Irish history in the light of which they should be read, but some of them seem to antedate the Christian era.<sup>31</sup> It is very probable that many of the runic inscriptions of Europe, which have been translated only to prove them historically worthless by the Norse staff, are not Norse but Hittite, and that important historical discoveries may yet be made by means of them. Even the famous Kingiktorsoak stone from Greenland may be found to honour the Hittite rather than his Norse masters.<sup>32</sup> There is, at any rate, abundant evidence that the Teuton and Scandinavian adopted the Hittite characters, and that these formed the basis of all northern alphabets other than the Roman and the Greek. Some writers maintain that America was peopled in part from the west of Europe. For this so far there is no evidence, but the determination of the Greenland stone as a Hittite monument would do much to prove the possibility, even the likelihood, of such a colonization. Of European Hittites retaining their ancient speech the Basques form one division, and the Ugrians the other. The Akkadian cuneiform inscriptions have been read by the aid of the Ugrian (Finn, Lapp, Mordvin, Vogul, Majyar), but the purely

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<sup>29</sup> M. Henry du Boucher of Borda, the President of the Société de Landes is applying my process of interpretation to these.

<sup>30</sup> Buchanan, *Rev. Scot. Hist.* iv. 18.

<sup>31</sup> *Trans. Celtic Society of Montreal*, 1887.

<sup>32</sup> *Antiquitates Americanae*.

Hittite inscriptions are most easily rendered through the Basque. The tribes of the Caucasus have preserved this Basque Hittite fairly well, with the exception of the aryanized Ossetes. The Albanians of Illyria have only retained enough of the old tongue to shew that the Hittite was once in the land they occupy. All other European Hittites have been linguistically submerged.

## CHAPTER XXI.

## THE EASTERN MIGRATION IN ASIA.

CYRUS created a Persian empire Aryan in character, but in which there was not a single Aryan province. Its name was derived from the Pereshites, Parsi, or Parisii, a branch of the Celtic Zimri or Cymri, and its constituents were Celtic and Hittite, with a large unhistorical Semitic substratum. By the time that Persian domination came to an end with the conquests of Alexander of Macedon, the Persian language and institutions had been carried from Asia Minor to Bokhara, but the people had not been unified. Alexander came and went; the Seleucidae followed him as lords over the former empire of the Persians; and then, in the middle of the third century B.C., and in the reign of the degenerate Antióchus Theos, a double rent took place, and the Bactrian and Parthian kingdoms came into existence. The first of these was Hellenic in character, although the people over whom its Diodoti ruled were Bakhdhi, Pukudu, or Pactyan Hittites. Till about eighty years before Christ the Greek rulers struggled in the east, and then the Hittites swept them away. But the Parthian kingdom had nothing to do with the Greeks. The Bharatan race, that had contended for the throne of Egypt and given it three Osortasens and the vice-regal Hadar and Shimon, that had placed Hadad and Saul and Hadar on the throne of Gebalene, that had reigned with Ismidagan in Babylonia, and with Chushan Rishathaim in Mesopotamia, and whose Hadadezers had lorded it over Zobah and Damascus down to the time when the second Tiglath Pileser began to destroy the Hittite kingdoms, reasserted itself after five centuries of obscurity. The Hittite was not dead, nor was he aryanized sufficiently to hinder his being influenced by the traditions of the past. The Parthians were the most numerous and warlike of the Hittite tribes of Persia, but they were not the only revolters against Antiochus. The Dahae, Mardi, and Tochari, with many others, made common cause, and

the leader of revolt was not even a Parthian but a Rassite bearing the ancestral name of Arsaces, like the Arish under whose name the Shah Nameh represents Ma Reshah. The next king was Teridates, an inverted Hadadezer, but in honour of his predecessor he kept up the Arsacid name. The Maspî or Mesabatae must have fallen into the league, for Mithridates, whose name is compounded with that of Matred the daughter of Mezahab, was the sixth of the Arsacidae. The Rassites appear again in Artabanus, the house of Ras; after whom many Hittite monarchs sat upon the Parthian throne and ruled from Asia Minor to India till the year 226 A.D., when Artaxerxes the son of Sassan rose in revolt and made Persia once more an Aryan empire. The Parthians, therefore, were the last upholders of Hittite sovereignty in the west. From what we know of the character of their monarchy there is no reason to lament its fall. It was built up on the old state system, its ruler being, like those of ancient Hittite days, a king of kings; and the marvel is that with such a constitution it should have maintained itself for nearly five centuries. The overthrow of the Parthian empire must have set loose upon Asia and afterwards upon Europe those bands of roving warriors known as Alans and Avars and Huns, Lombards, Heruli and Vandals, the descendants of the Temenite Elon, the Zerethite Heber, and the Zocharite Jephunneh, of the Ethnanite Leophrah, the Achuzamite Aharhel, and the Temenite once more in the line of Bozrah. More quietly, the Moschi and Ras passed into Sarmatia and imposed their names of Muscovite and Russian, while horde after horde dashed itself like succeeding waves of the sea against the rising power of the Brahman in India, and, breaking, overflowed into the northern regions of Asia.

Long before Alexander visited India as a conqueror the Hittite and Brahman had found that land of gold. It has been shewn how, back in Median days, the strife of the Aryan organizers of new nationalities led to emigration from the Persian empire. It is not likely that those who then passed into India were the first colonists of that country. Cûshite and Shemite had doubtless found refuge there long ages before, but kingly rule and historic empire only began when the Hittite and his Japhetic companions made it their home. There is no trustworthy

history of India, for the Raja Tarangini, full as it is of genuine historical matter, is as untrustworthy as regards its arrangement as Geoffrey's History of England or the Psalter of Cashel. There are other works that contain historical information, such as the two great epics so often alluded to, and the Puranas, but they deal with ancient things, and with events that did not happen on Indian soil. Valuable for the history of the race, they tell nothing of the history of Hindustan. Monuments there are in India, inscribed with strange characters shewing analogy to those of Parthia, Asia Minor, and Etruria, but of a more ancient type than any of these. Ignorance of their Hittite origin has caused them to be regarded as ancient forms of the Devanagari letters, which probably they are, and to be read with similar values, the result being a language that is neither Sanscrit, Pali, nor anything else, but, like the so-called Pelasgic tongue of the Eugubine Tables, whatever the decipherer chooses to make it. It is no wonder that these inscriptions afford no historical information, nor that, when they seem to do so, they teem with absurdities and contradictions, necessarily arising out of readings which, though false, have the merit of consistency. The work of deciphering these inscriptions as Hittite has only been begun, so that sufficient material for rewriting the history of India has yet to be procured. The kings who have left the inscriptions frequently call themselves kings of the Kita. Others are kings of the Saki or Shuchites, of Siberia, of the Tsutemames, Indian Zuzims or Chichimecs, of Aramaka, of Tsutaruki, which recalls the Elamite Sutruks, of Futa, of Mekisa, of Marwar and Bushiyama. The oldest inscription deciphered is 140 years later than the nirvana of Buddha or 403 B.C. It simply states that the Kita chose Nebutaki for their king.<sup>1</sup> Twenty years later Tsumaki of the Sakis proclaims his accession to the throne; and, twenty years after that, Kabutaku declares that in his person the Andataka line was superseded by that of the Sakis. There are several inscriptions relating to the Guptas who reigned over the Tsutarukis. It is vain, however, to attempt at present to give a history of the Hittites in India.

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<sup>1</sup> These translations have not yet been published, but the values of many of the Lat characters are set forth in Etruria Capta.



If Gautama Buddha really lived, as all traditions assert, in India, and attained nirvana, or, in other words, died in 543, B.C., at the age of eighty, it is evident that there must have been a Hittite kingdom of Saki or Shuchite origin in that country as early as the end of the seventh century B.C., or about the time when the Assyrian empire fell before Nebuchadnezzar and Cyaxares. This is not unlikely, for the Shuchites, to whose line Ma Reshah belonged, were a warlike people, the determined enemies of the Egyptians who called them the Shasu, and of the Assyrian monarchs whose early records are full of contests with and victories over the Sukhi. Once driven out of Assyria and Babylonia, their wanderings eastward became continuous, for no track intermediate between the Tigris and the Indus appears to have borne their name. They and the Massagetae are always spoken of as the most eastern of the Scyths.<sup>2</sup> Ancient as they were, for Gautama was of their race, they were posterior to another tribe or family called Andataka, to which probably Nebutaki belonged, seeing that he was twenty years before the Sakis in Mathura. This Nebutaki speaks of himself as the choice of the Kita, which may mark him as a member of the leading or Achuzamite family. After its expulsion from Carchemish the chief Achuzamite line held sway in Hyrcania, and subsequently in Chorasmia, so that its lineal descendant, the kingdom of Oude with a capital Lucknow, must have been more recent, unless we suppose, what is not improbable, that the royal Hittite family, tired of the Japhetic rule of Sagaras and Pisiris, betook itself to the Ganges there to exercise independent authority.

Probably the oldest kingdom in India was that of Magadha, which seems to have been Bahar to the east of Oude and south of Nepal. There can be no universal emperor say the Hindus but in Magadha which is the chief of the kingdoms.<sup>3</sup> In its old capital Rajagriha, to the south and a little to the east of Patna, are the remains of the Jarasandh ka Baithak or throne of Jarasandha. On that throne in the time of Buddha reigned Bimsara or Vimbasara and his son Ajasat or Asoka, according to the Buddhist traditions. The religious reformer, however, who

<sup>2</sup> Herodotus, Pliny, Strabo, Arrian.

<sup>3</sup> Hardy, Manual of Buddhism.

became the first Buddhist king, and set up inscriptions in the old Hittite character called the Lat Indian, terms himself Tsurama, and indicates that Asoka was his religious name. It is likely that Asoka is the Japanese *yasungi*, to preserve peace. He and Gorami, who may have been his brother reigned 240 years after Buddha, and belonged to the line of Tsumeki which commenced 160 years after the death of the Indian sage. No reliance, therefore, can be placed upon the statements of the Buddhist histories. The Indians anticipated by many centuries the falsehood of some modern philosophies, which has given rise to all sorts of mythic theories, that the idea is everything and the fact of no importance. The original kingdom of Magadha was one that had been transferred from Megiddo on the Kishon in Palestine to Maachah north-east of Lake Merom, thence to a Massagetic region in northern Afghanistan, and finally to the banks of the Ganges. Here then we find the Massagetae with the Sacae. The Kenite genealogy makes Pelet son of Jachdai the founder of this kingdom which bore the name of his son Maachah; the sons of Maachah given are Sheber, Tirhanah, Shaaph, and Sheva; and from the two latter came Madmannah and Machbenah. There is a puzzling statement of the Kenite scribe or his interpreter to the effect that Maachah was the father of Abi Gibeah, or that Sheva was, or that Sheva, besides being the father of Machbenah, was also the father of Gibeah or Gibegah. This Gibeah is the same as Gibeon whose wife was Maachah, and from whom the family of Saul was derived.<sup>4</sup> Tsumeki, the ancestor of Tsurama or Asoka, calls himself a Saki. He must, therefore, have dethroned the rightful kings of Magadha, who, taking the name of Sheber the eldest born of Maachah, called themselves kings of Sibir and Kita. Such an one was Pala Humara the son of Hoshrori: his descendants named Siberia. Returning to Tsumeki, he is the Susunago of the Mahavansa or History of Ceylon, the only ancient history, besides the Raja Tarangini, that India possesses.<sup>5</sup> He is said to have headed his dynasty seventy-two years after Buddha, which is eighty-eight years too early. But between him and Asoka the usurping

<sup>4</sup> 1 Chron. ii. 49; comp. viii. 29. This complicates the genealogy of Saul.

<sup>5</sup> Mahavansa, Introd. xlvii.

Nandas are placed, and these may be the Andataki kings of the inscriptions, who for a time displaced the Sakis, as the Sakis had displaced the true Magadhas. The Mahavansa, however, places Asoka 224 years after Buddha, which differs by nineteen only from the statement of his inscriptions. The Vishnu Purana makes the kings of Magadha begin with Pradyota, who is the ancestral Pelet from the borders of Egypt and Palestine, in 2100 B.C. Then after 138 years came the Sisunagas for 360, the Nandas for 100, and the Mauryas for 137.<sup>6</sup> As the first of these Mauryas is Chandragupta, and the third Asoka, the chronological value of this history is evident. In a somewhat mutilated inscription from Mathura in Agra, Tsurama calls himself the lord of the world and king of Tsutemame, Futatami, Marwar, and Bushiyama, dating his document 240 years after Buddha.<sup>7</sup> Here then is a Hittite monarch whose sway extended over the greater part of northern India, from beyond Patna in the east to the Indus on the west, and if 543 B.C. be Buddha's true date, contemporary with Seleucus Nicator.

The Indian king whom the Greek writers place in the time of Seleucus is Sandracottus who reigned in Palibothra. In defiance of Ptolemy's measurements, which set Palibothra much farther west, it has been regarded as an ancient Patna. Moreover Sandrabates, which as a tribal name may be supposed to connect with a Sandracottus, is placed above Methora or Mathura and thus to the west of the Jumna. Alexander the Great did not advance farther than the extremity of the Punjab, so that he had no opportunity of meeting Tsurama's predecessor. That predecessor is called Fune on the monuments, one of his dates being 242 after Buddha, so that Tsurama, Gorami, and he, must have been contemporaries.<sup>8</sup> General Cunningham mentions this king, calling him Wem or Wen, which are renderings of Yun in Yun-kao-ching, the name given by the Chinese to the great Scythic

<sup>6</sup> Vishnu Purana.

<sup>7</sup> All the inscriptions here given are from vol. iii. of the Archaeological Survey of India or from a paper by Professor Dowson in the Journal of the Royal Asiatic Society, New Series, vol. v. In the former Tsumeki's is No. 11 Plate xiv. Nebutaki's No. 14 Plate xiv. and Kabutaki's No. 13 Plate xiv. The inscription of Tsurama mentioned above is No. 10 in the same plate.

<sup>8</sup> Arch. Sur. India, vol. iii. Plate xv. No. 18.

conqueror of India who extended his empire far into the east and the south.<sup>9</sup> The Chinese historians say that the king of Sogdiana in the beginning of the seventh century A.D. traced his descent from Shaovu Wen of the Yuechi horde, as did ten other princes. His coins also have been found in large numbers inscribed in Greek characters OOHMO or Wemo. This Wen or Fune calls himself a descendant of Tsumeki, but Gorami who claims to follow Fune, says that that monarch was the son of Varma and the grandson of Kufuri.<sup>10</sup> Now the Raja Tarangini makes the wise king Avanti-Varma the son of Sukha Varma, and the grandson of Utpala.<sup>11</sup> Neither Utpala nor his son Sukha Varma actually reigned in Cashmere, although they, as regents, exercised almost absolute authority, but Avanti was raised to the throne. Yet the Raja Tarangini mentions neither Tsurama nor Tchandragupta or Sandracottus. Several inscriptions mention a line of kings called Tsutaruki or Sutruk, which the Greek would naturally change to Sandruk as he changed Zoheth to Sandes and Gedor to Centaur and Gandar. In an imperfect inscription from Mathura the line of the Tsutaruk kings is given.<sup>12</sup> Fune or Wen is mentioned among them as a recanting king, which must mean that he recanted his idolatry and became a Buddhist, for this, and another inscription also from Mathura, state that Fune's father Viripa, which must be a surname of Varma, and his son Watsureba, a surname of Gorami, were idolators.<sup>13</sup> The first inscription is of late date, for it ends with the statement that Vicram broke in pieces the authority of the Varmas over the Kitan. There is a dated inscription of Vicram, the Vicramaditya of history, in which he states that he ruled in the city of Mathura, that he called his people to exterminate the Tsutaka Sakis, and to serve his heir Yofumi in the 480th year after Buddha, that is to say in the year 63 B.C.<sup>14</sup> The Tsutaruki inscription calls Yofumi by the name Gupta, as Yofumi Gupta, and places him 226 years after the great chief

<sup>9</sup> Arch. Sur. p. 44.

<sup>10</sup> Arch. Sur. Pl. xvi. No. 21.

<sup>11</sup> R. T. iv. sl. 714.

<sup>12</sup> Arch. Sur. India, iii. Pl. xvi. No. 22.

<sup>13</sup> Arch. Sur. India, No. 24.

<sup>14</sup> Arch. Sur. India, Pl. xiv. No. 12.

Tsutaru, which would set Tsutaru 289 years before Christ and make him posterior to Tsurama.<sup>15</sup> The Varma were apparently usurpers over the Tsutarukis, while the Guptas were their lawful kings. An inscription of Takadova Gupta states that he was king of the Tsutarukis and successor of Yofumi Gupta.<sup>16</sup>

A synchronism is vainly sought for in the son of Gorami named Varma Bikko or the lame. He was not king, his authority coming through his consort Sena, the daughter of Basara or Bagsara of Futa, so that he was *gonwari* or regent for their son Parta. No dated monument of Bikko or of Parta has been read so far, but as Gorami, the father of the first and grandfather of the second, was contemporary with Tsurama about 300, B.C., their history must lie within the third pre-Christian century. The Raja Tarangini places Nirjita-Varma or Pangu, the lame, and his son Partha in the year 908, A.D. Japanese history reduces this somewhat, making Bourets, who is the same Parta or Partha, ascend the throne in 499 A.D.<sup>17</sup> The agreement between the tales of infamous cruelty told of these monarchs in the Indian and Japanese histories has already been referred to. From the few inscriptions available, it appears that Parta, son of Varma Bikko and Sena, called himself king of Futa, which was the kingdom of his maternal grandfather Basara or Bagsara, a claim which was contested by Bagori, probably a son of Bagsara. An inscription from Sravasti says that Parta treacherously attacked the peaceful Bagori king of Futa, whereupon Rataha Varma who seems at that time to have been the Indian suzerain, sent his generals Kumiri and Metori against Parta and his father. A second Sravasti inscription says: "Rataha, the powerful king: Kumiri and Metori conquered Varma Bikko the father of Parta."<sup>18</sup> The first inscription from Sravasti reads, "Metori appoints Satakwata: having treacherously attacked Bagori the peaceful ruler of Futa, as an offset to this victory the rule over the Tsutaruki is taken from Parta." The Japanese history mentions Matori as one who had governed the empire before the time of Bourets, and who after his accession rebelled but was conquered

<sup>15</sup> Arch. Sur. India, Pl. xvi. No. 22.

<sup>16</sup> Arch. Sur. India, Pl. xvi. No. 23.

<sup>17</sup> Titeingh, Annales.

<sup>18</sup> These Sravasti inscriptions are in Professor Dowson's paper.

and put to death. The Raja Tarangini makes no mention of Metori in connection with Partha and his father, but places him, under the name Matri Gupta, in the year 118, A.D., as the lieutenant of the universal monarch Harcha or Vicramaditya over Cashmere to succeed the brothers Hiranya and Toramana. Harcha himself is said to have held his court at Ujein in Malwa, but it is hard to reconcile him with Rataha or Artaha Varma. A long but defective inscription of Rataha Varma says that he took Pala Humara, the king of Sibir and Kita, prisoner, and describes Rataha himself as the king of the Tsutemame or Achuzamites. It also mentions the death in his time of Sagara king of Aramaka, and refers to Cashmere, but a break in the inscription makes it impossible to say in what connection. Its date seems to be 312 after Buddha or 231 B.C.<sup>19</sup> The conquest of Sibir and Kita was made in retaliation for the act of Hoshrori, king of these regions or peoples, who had, as we learn from another inscription, conquered the Tsutemame. Hoshrori was the father of Pala Humara.<sup>20</sup> Rataha called himself king of Sibir after his conquest, for a third Sravasti inscription reads: "Sataswata saluting Rataha, desires to inform him of the death of Satakara the father of his servant: Sataswata, the successor of Satakara of Aramaka, the subject of the father king of Sibir." Sataswata is not the same person as Satakawata, whom Metori placed over Futa instead of Parta, for a Mathura inscription makes the latter the son of Kumiri the companion in arms of Metori.<sup>21</sup>

These excerpts from the inscriptions suffice to indicate that Hittite monarchy began in India in the seventh century before Christ, and that, down to the Christian era when the Guptas were reigning, the monarchy was still Hittite. An inscription of Rataha Varma's makes an enigmatic statement regarding the relation between the cycle or era of the Saki and the age of Buddha, causing them to differ by 61 years. Grammatically it reads "the age of Gautama is 61 years more than the era of the Saki," but as Gautama was himself a Sakya or Saki, these 61 years should rather be added to his 543 and make the Saki rule begin in

<sup>19</sup> Arch. Sur. India, iii. Pl. xiii. No. 6.

<sup>20</sup> Arch. Sur. India, No. 4.

<sup>21</sup> Arch. Sur. India, Pl. xiv. 15.

604, B.C.<sup>22</sup> The Sakis were plainly usurpers on the throne of Magadha, which, equally with that of Oude and of Sangala of the Cathaei in the Punjab, pertained to the Achuzamites, who in the inscriptions are called Tsutemames and made the chief people of northern India. The Egyptians had called them Hyksos and Gagama, the Israelites, Zuzim and Zamzummim, and the Assyrians, Gamgumi. In Mexico they became the Chichimecs, and are now represented by the Shoshones of the Rocky Mountains. Their Japanese name was Tsuchigumi or earth-spiders, and they are set forth in history as enemies of the early monarchs of Japan.<sup>23</sup> The Sakis, whose royal line was that of the Varmas, called themselves kings of the Tsutemames, and fought against the kings of Sibir and Kita, whose name Sibir declares that they were the rightful lords of Magadha. Having conquered these, the Saki kings reigned over northern India till the time of Vicram or Vicramaditya in the first century B.C. He brought the Saki and Varma rule to an end, and established that of the Guptas. The Gupta line is one that presents difficulties. In itself the word Gupta at once recalls the Persian Kobad, the Cappadocian name, and Jabez or Igabets the original term from which they were derived. The Etruscan Kupido, a masculine proper name occurring on many monuments, and that of a god improperly represented by the Latin Cupid, is the same. Madhava Gupta and Matri Gupta are names that explain themselves by Mezahab and Matred, who belonged to the family of Jabez. But the inscriptions agree with history in making the head of the Gupta line in India a certain Tsutaru or Tchandra, who is also the chief of a people called Tsutaruki. Some Susian texts contain the name Sutruk or Sutruk-Nakhunte, son of Halludus and king of the Susians in the time of the Assyrian Sargon. His son was Kudur-Nakhunte who worshipped Lagamar or Laomer, so that the name Sutruk appears to belong to the Hephertites of Beth Lechem.<sup>24</sup> No ancient alliance makes plain the association of the words Tsutaruki and Gupta. Sandracottus or Tchandra Gupta was the contemporary of Seleucus Nicator. The date 289 B.C., which is given in the

<sup>22</sup> Arch. Sur. India, Pl. xiii. No. 6, group to the right.

<sup>23</sup> Titsingh, *Annales*.

<sup>24</sup> *Records of the Past*, vii. 81.



inscription containing a list of the Tautarakis, must, therefore, refer to the year of his death, for Seleucus died 280 B.C., and his contest with Sandracottus was in 310. The mysterious Tsurama also called Asoka may have been contemporary with Sandracottus, although his inscriptions contain the dates 303 and 300 B.C. It is unlikely that two great kings ruled at the same time in northern India, and monumental evidence shews that the Guptas became vassals of the Saki Varmanas and remained such till the time of Vicram; while it also declares that Tsurama ruled from Magadha to the Indus and, therefore, over the kingdom of Sandracottus, which lay about the Jumna and other western tributaries of the Ganges.

The information furnished by the Greek historians concerning India is scanty in the extreme. The recorders of Alexander's expedition make Taxila the first city of any note which he encountered.<sup>25</sup> This oriental Thessaly was an outpost of the Zocharites or Tochari, indicating that they were late arrivals in India. While in the friendly Taxila, an embassy from the Abissares or Abiezrites, who dwelt in Abhisara, which the Raja Tarangini places south of Cashmere, visited the conqueror and tendered the submission of that people. But Porus, king of an unnamed country lying about the Hydaspes or Jhelum, opposed the progress of the Greek, and was overthrown. It is there that Ptolemy places the Caspiri and the Indian writers, the Sauviras. This, therefore, must have been the region of Sibir and Kita, over which Pala or Para Humara afterwards ruled, and the Porus of Alexander shows that Para was a hereditary title. The Palas or Paras retook Magadha, their ancient home, long afterwards in the Christian centuries. Between the Hydraotes and the Hyphasis, or the Ravi and the Beas, the Cathaei of Sangala made a stand, and with them the Oxydracae and the Malli. The first named were Hittites under the Japhetic sway of the Gekers who had a city of their own in the north-west called Peucela or Abichail. The Malli were perhaps the Mahalautes related to the Abiezrites or Abissares; and the Oxydracae seem to be the same as the mysterious Tsutaruki or Sutruks. Alexander took Sangala, and afterwards followed up the Oxydracae and Malli, but did not

<sup>25</sup> Arrian, Curtius, etc.

extend his conquests beyond the Punjab although he had heard of powerful monarchs in the east. Justin says that he was about to proceed against the Cuphites, probably the Guptas, when his army, tired of marching and fighting, declined to go any farther.<sup>26</sup> Other authorities state that the Indians reported the existence of a great kingdom on the Ganges beyond a desert of twelve days' journey, which could send to the field two thousand war chariots, four thousand armed elephants, twenty thousand cavalry, and two hundred thousand infantry, the king of which is variously called Xambranes and Agrammes.<sup>27</sup> The latter name would suit Tsurama. While Megasthenes resided at the court of Sandracottus as the ambassador of Seleucus, there obtaining the information which the Greeks possessed concerning India, the king of Palibothra told him that if Alexander had pushed on to the Ganges he would probably have defeated Agrammes, who was a barber's son indebted to his good looks for his union with the reigning queen, whom after his marriage he basely put to death, on account of which and other acts of tyrannical cruelty, his army was in a state of general disaffection. The barber part of the story is told against Sandracottus or Tchandragupta himself by Indian writers. Their account is that the last of the Nanda kings had by his legitimate wife Ratnavati nine sons, Nandas like himself, and, by a Sudra woman called Mura, Chandra Gupta and his brothers. The latter were called Mauryas after their mother: but a Maurya is the son of a barber and a female slave. After his father's death Chandra Gupta contended with his half-brothers, the Nandas, and received assistance from a Brahman named Janakya or Kutalya, who longed to requite the Nandas for an insult of which they had been guilty towards him. The Brahman overthrew the Nandas, and placed Chandra Gupta on the vacant throne. That the lazy Brahmins were in India at the time of Alexander and Seleucus is witnessed by Megasthenes, who tells how these revered sophists exercised priestly functions and walked among the people in naked dignity, free from all obligations, living gratuitously on the fat of the land. Janakya seems to be the same person as Sisunaga or Susunago, and the

<sup>26</sup> Justin xii. 8, 10.

<sup>27</sup> Diod. Sic.: Curtius.

Tsumeki of the inscriptions. After Megasthenes, another envoy was sent to Allitrochidas the son of Sandracottus, named Diama-chus, and then nothing more is heard of India till the time of Antiochus the Great, who made peace with king Sophagasenus about the year 210 B.C.

The other Hittite kingdoms mentioned in the inscriptions are those of Futa, Aramaka, Marwar, Mathura, Bushiyama, and Makisa. Most of these countries, perhaps all of them, were under the sway of Tsurama, and afterwards of Rataha Varma, but Vicram is the first to call himself king of Mathura. The name of Mathura is very old, for it denotes a city occupied for a time by Krishna, who was driven out of it and compelled to take refuge in Dwaraca.<sup>28</sup> The only ancient name that answers to Mathura is Hamath Dor. In the classical scheme of geography, Methora on the Jomanes lay to the north of Agra also called Adis-dara; to the south of it flowed the river Samtus, and below it dwelt the Mathae. These seem to be oriental Hamathites, whose name is given in Samtus, Mathae, and Methora, while Agra sets forth Ezer, and Adisdara, the Rechabite Hadadezer. The Bharatas were the great Indian race, so honoured by the Hindus that they call the whole of their country Bharata Varsha; nevertheless the Bharatan name does not appear in any of the incriptions read. Parta or Pharta, however, was the grandson of a king of Futa, where dwelt the Futamame or Futa people, and himself assumed sovereignty in that country. The Vindhya mountains to the north of which Ozene, the present Oojein, is placed in the country of the Mathae, bears the Futa or Pandu name first borne by Bedad the father of Hadad. Oojein itself is probably a memorial of Achian the son of Shemidag or Ismidagan, the last Beerothite monarch mentioned in the Kenite list. Vicramaditya reigned in that city, and the Palibothrian region connected with Sandracottus and the Guptas was somewhere between it and Mathura. Bushiyama is harder to locate. It should stand in intimate relation with Futa and Mathura, as these contained the people with whom Japanese ancient history deals, and as Bushiyama appears in Japan as Fusi no yama, the highest of its mountains. It is a great pyramid in the island of

<sup>28</sup> Mahabharata.

Nippon on the borders of the provinces of Suruga and Kai, the summit of which is covered with perpetual snow, and which is at the same time the most active of the Japanese volcanoes. In India Bushiyama was probably a Himalayan country. The word *yama* means a mountain, and the very names Imaus and Emodi, by which the Himalayas were known to the Greeks, were forms of Yama and Yamato, the mountain and the mountain door. The name Bushi probably appears in Becius, the Greek name of a range in the north of Gedrosia, named by the Hamathite Gedors in eastward migration. Marwar still retains its name, being part of Ajmere. It is inhabited by the Rathore Mahrattas, the Rudras of Sanscrit mythology, and the lineal descendants of the British Arthur or Jered the father of Gedor. They regard themselves as the descendants of the Persian Nushirvan or Nauzer, who is no doubt their ancestor Ezer. The rajah of the connected Meywar has the *keshkeh* or symbol of royalty drawn on his forehead with human blood, a practice repugnant to the Hindu and characteristic of the Hittite. Mekisa the kingdom of Gorami cannot yet be determined. Aramaka was under Satakara and Sataswata, names that belong to the Andhra kings of India, among whom appear Satakarni and Skandhaswati.<sup>29</sup> Pliny mentions a powerful nation of the Andarae upon the Ganges. The Andhras became the rulers of Magadha shortly before the Christian era. Krishna is said to have been the second king of the Andhra line; and Sakrisma occurs in an inscription of Rataha as a king of Aramaka.<sup>30</sup> Now the kingdom of Oude has not appeared in the inscriptions, which is hardly consistent with its fame in Indian story. Rama was its great hero, and he has been identified with Harum the son of Regem, who as Lokman or Lakshman is the eponym of Lucknow, and at the same time the ancient Krishna. Ramnagur opposite Benares, and many neighbouring places similarly named, suggest that Oude, stretched somewhat beyond its present proportions, was the ancient Arama of the Aramaka or Aramak, thus representing the senior line of the Tsutemames or Zuzim.

From the time of Tsurama, and even prior to it, since Fune or

<sup>29</sup> Ferguson's Essay on Indian Chronology.

<sup>30</sup> Royal Asiatic Socy's Journal.

Wen is represented as having professed a faith which his father and son alike abjured, Buddhism began to contend with Brahmanism. Although there is no reason to call in question the existence of prince Sidhartta son of Sudhodana king of Kapila and his queen Mahamaya, who gave up rank and fortune to become the apostle of peace and self-abnegation early in the sixth century before Christ, it has been shown that he preached no new doctrine, but the same that descended to Pythagoras in the western world from Paseach the son of Eshton, an ancient Sudhodana, and the Pthah Soccari of the Egyptians. Sidhartta if a Sakya was not indeed of the same family as Paseach, the Buddha Sukra of the east, for the Sakyas belong to Achashtari's Shuhite horn, and Paseach to the Chelubite, but he was like him a Kshattriya, the member of a caste scarcely less honourable than that of the Brahmins, and whose one occupation was war. The traditions of ancient days, when Pthah of the handsome face, as the Egyptians called him, and his son, the princely Job of Uz, followed in later days by the Beerothite Saul of Rehoboth, went forth among the Hittite tribes proclaiming human brotherhood and putting down with a strong hand the bloody sacrifices that defiled the altars of the ancestral gods, were still fresh in the memories of the descendants of those who had sympathized with their lofty mission. The memory of these reformers came to Sidhartta while reflecting upon the uncertainty of earthly prosperity, and the reality of old age, disease, and death. He did not pretend to be original, but allowed that there had been Buddhas before his day, far back in the past, and that he was going to walk in their steps. He did more than this, for he had before his eyes the Brahman priest, proud as Lucifer in his stoicism, ready at any time to curse and destroy, but priding himself most on his external shew of humility, and acting the mendicant while the treasures of the world were at his feet. He would out-Brahman the Brahman, and change a crown for an almsbowl, and live in all cleanliness and decency such a life as would shew men how to mortify the flesh and renounce the world. The act of self-denial is always respectable, even when it is quixotic and productive of no results. With Sidhartta the result was the attainment of merit, whereby he would raise himself

above the sphere of humanity and become divine. Brahmanism, which was at first mere pagan idolatry, the worship of many Hittite, a few Horite Egyptian, and some Japhetic Jerahmeelite ancestors, who had been men of power, in ancient days when the world was young, for good or evil, taught Sidharta the doctrine which their historical theology plainly declared, that many men of the past were the gods of the present. The Brahman also taught that his own person was divine with its own inherent holiness as god-descended, and through the practice of the ostentatious virtues in which he delighted. The young prince had come somehow to the heretical conclusion that a Kshattriya was as good as a Brahman. How could he help it; were not full three-fourths of the Brahman deities Hittites like himself, and who among the Hittites was greater than the Kshattriya? Out of such reasonings and questionings arose the Buddhist theology, which is virtually a declaration that there is no theology, because there are no gods; such gods as there are any man may become by the practice of virtue. It is a strange thing that the morality, the humanity, the self-devotion of the former Buddhas were so well remembered, while all forgotten was the great God of Job, and the Lord of Heaven to whom Saul of Rehoboth lifted his heart and hands. The purest morality next to that of the Bible is that of Buddha's code, spite of its absurd enactments regarding all sorts of life, and not unlike it is that of the Golden Verses of the Pythagoreans. It is no disparagement of the men who could appreciate such systems to tell the truth, and say that they came down from distant ages. We may laugh at the sanctity of the lives of animalculæ, at the transmigration of souls, and other absurdities; may reprove the virtue of refined self-love which dwelt in hearts that never went out of themselves, but ever checked new additions to the pile of merit as a clerk, with book in hand, might note the goods that come in to fill his shelves; we may shudder at the thought of a universe in which men only reign, call them Buddhas, or Pase Buddhas, or whatever else you please; but when we see all India at war, men, like demons, burning, ravaging, destroying, enslaving, cutting each other's throats, and priding themselves on the pyramids of skulls before their doors and the bunches of scalps dangling by

their sides, we may thank God for Gautama Buddha. As the apostle of peace, young Sidhartta was Pasceach and Job and Saul repeated after a thousand years, and takes rank as one of the world's great reformers.

The Hittite elements of India's population were favourable to the revival of the ancient systems, being largely Achuzamite, Hepherrite, and Ahashtarite. There were, however, hostile elements among them, but these were of small account compared with the hostility of the Brahman. Wherever Buddhism was preached and the people entered the path of merit, the Brahman's occupation was gone, with his sanctity and his living. It was an appalling thought to the Brahman that he would have to work for his daily bread, that his lifelong holiday masquerading was coming to an end. He had been so long the real lord of the simple-minded and superstitious Hittites that he could not realize their dispensing with his valuable services; yet here was a prince of the warrior caste of the Kshattriyas calling upon his countrymen to end the solemn farce which they and the Brahmans had acted for ages together. From Cashmere to Gujerat, and from the Indus to the Brahmaputra, they spread the message to resist Buddhism to the death. But in spite of their opposition the new doctrines found their way among the Sakis. The oldest inscription translated, that of Nebutaki, 140 years after Buddha or 403 B.C., by the very mention of the sage's name shows that this king had adopted the creed of peace. Twenty years later Tsumeki of the Sakis tells the same story, as does Kabutaku after another period of the same duration. Tsutaru was apparently a Buddhist, but Viripa obeyed the Brahmans and set up the old gods. His son Fune or Wen came back into the Buddhist fold, but Watsureba, his successor apostatized like his grandfather, and bitter were the wails of the Buddhist priests, now grown as idle and worthless as their Brahman predecessors and antagonists, over these defections, that lost them many valuable gifts. Then it was that Tsurama, king of Magadha, a parricide, a great warrior who had subdued the whole of northern India, caring little apparently for Alexander or Seleucus, repented of his evil deeds, became a patron of Buddhism and changed his name to Yasuka or Asoka,



the giver of peace. He set up inscriptions all over the land, of one of which the following is a tentative translation.<sup>30</sup>

"Hear, I pray, the desire of the mighty Asoka; pardon do ye accept.

See, violence has divided the kingdom, the violence of strength; within cease law and justice; alike are lord and king.

Leave the assembly of the doers of violence; avoid the company of the measurers of strength.

Hear, I pray, the desire of the new king named Asoka the mighty: to you pardon is offered.<sup>31</sup>

The violent years are ended: let the unhappy years end now, let them end forever.

The violent years, O the violent years, blushing I despise them; let there be years of pleasantness.

The violent years, O the violent years, blushing I despise let pleasant years and years of peace remain.

As the house lord hearing the housebreaker guards the door so do ye lock Buddha's gate.

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Do I pray what the amnesty defines.

Hear the desire of the great Asoka of which the writing gives information.

Cease to imitate the wicked customs of the unrighteous.

Take to yourselves individually the confession which the writing has given.

Do not deliberate (procrastinate) I pray: accept pardon beforehand.

Let all repentant ones accept universal pardon freely.

Obey the amiable lord: I pray you listen to the desire of the mighty Asoka.

See that ye leave the false gods; for pardon, I pray you, obey the wish of the great Asoka.

Leave the seductive rites of evil, despise their secret sports.

He who quits the army of the powerful will obtain protection from him who is the lord.

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<sup>30</sup> Royal Asiatic Socy's Journal.

<sup>31</sup> The original means "nicknamed" Asoka.

Hear ye who delight in delusive lust, and give up the sweet rites of wickedness,

O, do ye forsake these evil rites : Tsurami, the rightful owner of the kingdom of the Sakis."

This inscription makes it plain that Tsurama or Tsurami was in earnest on behalf of peace, purity, and humanity. Sidhartta's teaching bore fruit at last after 240 years, and very lovely fruit, had there only been a God behind this blessed gospel of free pardon to every blood stained-wretch and degraded votary of worse than bestial divinities. The gods had not changed, for Mexico with its human holocausts is yet to come. The iniquity of Canaan was filled up. Now India's cup is brimming over. Honour to the royal warrior who, repenting his own evil deeds, and seeking the better life, stems the tide of iniquity, giving to his wide-spread subjects the Buddhist gospel, since he has not the Christian to bestow.

From the time of Tsurama Buddhism became the religion of all northern India, and found its way into Thibet, China, and distant Ceylon. According to Japanese history, it was introduced into Japan about 550 A.D., in the reign of Kinmei, but this is a mistake, for the Japanese were in India and received the new creed before the reign of their king Bourets, the Partha of the monuments and the Partha of the Raja Tarangini.<sup>32</sup> The struggles of Buddhism with Sintoism or pagan idolatry form important chapters of Japanese history for comparison with that of Hittite India. The kings of Saurashtra or Gujerat are supposed to have begun their reign about 157 B.C. by some writers, by others, a hundred years later. They represent the Zerethite line of Jeshar which must have accepted Buddhism, if indeed Buddhism was accepted by it, with a very bad grace. The Zerethites were the earliest Hittites expelled from India, for they are found in the Loo Choo archipelago, in Mexico as its first royal line, that of the Toltecs, and in Peru, as the Incas. Everywhere they appear to have been hostile to Buddhism, as they were in ancient days to the humane creeds of Jabez and Saul of Rehoboth. The Brahmans during these dark days for their creed, took refuge in the south, in Gujerat, and with the Guptas who had no love for

<sup>32</sup> Titaingh. .

Buddhism as a rule, although some of their petty kings adopted it. The Brahmans also drew together and formed a nationality of their own, losing their character as priests and a Hittite high caste. War was waged outside of India proper by the Sakis. Uniting with the Parthians in warfare against the Greek Bactrian kingdom, which might have proved a refuge for the Brahmans, and a formidable rival of the Magadhan kingdom, they broke it into fragments in the year 127 B.C. One principality remained in the Hindu Koosh north-west of Cashmere which, in the time of Menander 140 B.C., had extended its sway far into India. Against this the Hittite tribes warred incessantly, and, about the time of Vicramaditya, it came to an end, and the Brahman was isolated from his Japhetic brethren. Meanwhile the Guptas had been nursing their wrath against the Varma dynasty of the Sakis. Vicramaditya or, as he calls himself, Vicram arose in Oojein which properly belonged to the Futas or Bharatas. He is called a Hindu or Brahman by the historians of India, but, in his proclamation at Mathura calling for the extermination of the Sakis, he names Yofumi Gupta as his successor or heir. This proclamation is dated the 480th year after Buddha or 63 B.C., at the time when the Parthians were contending with the Armenians and the Romans. The reign of the Sakis came to an end, and for a time Brahmanism was re-established. It is, therefore, more than likely that the Brahmans aided the Guptas in their revolt, and that the Saki overthrow is to be regarded as a Brahman victory.

This victory was of short duration. Vicramaditya is said to have been assassinated, and there is no independent record of the reign of Yofumi Gupta, but two inscriptions of his successor Tokadova Gupta contain an injunction to his people the Tsutarukis to enter the Buddhist path.<sup>33</sup> A period of upheaval now set in, of which no trustworthy particulars have come down. Hittite tribes from beyond the Indus and from the banks of the Oxus and Jaxartes, those that Buddhism had expelled into Tartary, those that had become discontented with Armenian and Parthian rule, descended, now that the strong hand was gone, that union was lost and dissensions had weakened the governments, upon the civilization that had developed during the years of

<sup>33</sup> Arch. Sur. of India, vol. iii. Pl. xvi. No. 23; Pl. xviii. D.

peace ; and these successive waves of Yuechis, Tokhares, and other so called Scythic tribes, which are mentioned as if they were the only Scyths that India had known, built up new kingdoms on the ruins of the old. The Yuechis, to judge by their coins, seem to have brought with them a degenerate Mithriac cult, such as the Magi had instituted in Media. The American Yuches originally of Georgia claim to be children of the sun ; their most ancient town was Kofita and their name for one of their race is *Kawita*.<sup>84</sup> According to Chinese history the Yuechis or Yuettis were in Cabul a century B.C., and a Chinese emperor concluded a treaty of peace with them.<sup>85</sup> Were they not the ancient Jahdaïtes, represented in America by the Utes of Utah as well as by the Yuches of Georgia, and thus the genuine Guptas or Jabezites, seeing also that their art is identical in character with that of the later Guptas ? The Brahmans, although active, had not succeeded in putting an end to Buddhism. In the end of the fourth century A.D. a Chinese Buddhist monk Fahian visited India, the holy place of his religion. He found almost the whole country Buddhist, with Brahman heretics here and there, who were no longer priests but merchants, writers, seamen, working like other people for their living : there was not a Brahman kingdom in all the land.<sup>86</sup> In Java and the adjoining regions, however, the Brahmans propagated their faith.<sup>87</sup> Two later Chinese pilgrims in the sixth and seventh centuries report the decline of Buddhism and the degeneracy of its priesthood ; yet even in the seventh century the Brahman states were few and small. The monastic system was the cause of the overthrow of the religion of peace. It reproduced the worst features of ancient Brahmanism, and, spite of the gorgeous ceremonial of the religion, lacked the dignity that attached to the Japhetic recipients of charity. The Brahmans also, having betaken themselves to work, and becoming engaged in the activities of life, forced also as students by the success of Buddhism to remould their creed and create new philosophical systems or revise the old, gained by these means a hold upon the minds of the intelligent and the respect at least of

<sup>84</sup> Gatschet, *Migration Legend*.

<sup>85</sup> Foe Koue Ki ap. Troyer, *Raja Tarangini* ii. 447.

<sup>86</sup> Fa Hian, by Beal ; Hwen Thsang, Julien ; Foe Koue.

<sup>87</sup> Crawford's *Indian Archipelago*, ii. 207.

those who could not appreciate their teachings, but who could compare them with the stupid owlish creatures that ministered in the Buddhist temples and whose everlasting alms-bowl they knew only too well. They did not trouble themselves with the victories of Buddhism in the past, since the violent years to blush for were no more, and they did not see from what the religion of Gautama had delivered them. Contented to judge the tree by its present crop, they saw that the fruit was very worthless, and cared not how soon the stem that bore it was cut down. A religious war began in the south where the Brahmans were strongest, and spread to the north where the Mahrattas, recalling the glory of their ancestors the Maruts of the Brahman pantheon, took up arms against the men of peace. The strife continued until, in the end of the tenth century, the Mahomedans entered the land, soon after which Indian Buddhism became extinct. The Brahman triumphed in the east as in the west, imposing his language or dialects of it on many tribes of Hittite origin, driving the remnant, that would not leave the land which their race had held for a thousand years, into the mountain and the jungle, and guarding the passes of the Himalayas against the return of the Hittite host that had shaken the dust of India from their feet and had passed into the north, wanderers upon the earth once more.

Independent and Chinese Tartary are full of the geographical records of the Hittites, but their history in these regions is yet to write from Chinese and Mongol sources. Khiva tells of Ziphites in the north, Aral and Karakal of the line of Aharhel, and the Mongolian Doerben Oeroet meet us on the way as Hittites over whom the Mongol even triumphed and whom he reckoned among the tribes of his race. No certain point is reached until we arrive in Siberia at the head waters of the Yenisei, where a miserable remnant of the Khitts still dwells, and at Sibir and Turuchansk that commemorate the Sheber and Tirchanah who founded in distant Palestine the original Magadha kingdom. The region about the Yenisei is one of mounds like European Scythia and the valleys of the Ohio and the Mississippi. The Khitan dead were buried there, and from their tombs many objects of art attesting an ancient and peculiar civilization, have been taken. On

individual stones and on rocks by the river side inscriptions were made by the scribes and artists of other days, that resemble more closely the Sinaitic written rocks and those of America than anything else. Happily they are not only mere pictographs of hunting scenes rudely executed; many are in characters coarser, freer in style, yet analogous to those which the Hittite has left in India. They are brief yet intelligible, and their language is hardly different from the archaic Japanese of the Indian inscriptions, nor does it differ materially from the Japanese written language of to-day. But they are Buddhist, so the Kenite must have thrown himself into the Buddhist movement, devoting his art, as a royal scribe, to the service of the servants of Gautama. How great a wooden civilization reared itself upon and about the mounds we cannot tell, nor have we data on which to erect a commencement for it. The historian must first be the epigrapher and tell what the wandering Hittite has to say about himself.

The authors of the inscriptions in the Yenisei mound country were the Raba Kita, also called Kita ga Raba and Rabamame, which mean the Raba of Kita and the Raba people. The inscriptions mention as a hostile people the Futamame, using to denote them the same term that appears in some of the Lat Indian inscriptions. We have found the Futa in India representing the Bharatan race in Oojein, and have seen the Varma Sakis dethroning the usurping Parta, whose grandfather Bagsara had been king of Futa. They may in migration be the same people as the Pety of the Chinese historians, who regarded the word as one of Chinese origin meaning northern barbarians. It included as a designation the Khitan, the Hi, and the Mokho, and did not come into use till the seventh century A.D.<sup>38</sup> But the Mongolian and Thibetan authors, who mention the Mongols prior to the time of Jenghiz Khan, call them Bide or Bede, and do not seem to have been indebted to the Chinese for the appellation. It is said that a revolution having taken place in Thibet in which the prime minister put the reigning prince to death and seated himself on the throne, the three sons of the murdered man fled to other lands. These were Borratschi, Schivaghotchi, and Bürtä Tschino. According to Japanese story the dynasty of Nintok became

<sup>38</sup> Klaproth, in Titsingh, *Annales*, and in the *San Kokf*.

extinct in the person of the cruel Bourets, whom, as Parta of Futa in India, Rataha Varma dethroned. Birtä Tschino the youngest son went to Govangbo, but, mistrusting the Govangbo people, he left them, crossed the sea called Tenggis, and came at last to the great water named Baikal. There about the Borchan chalduna mountains he met the Bida. They questioned him as to his origin and he informed them of his direct descent from many illustrious lords of Enedkek or Hindustan as well as from the Thibetan Tuehl. Thereupon the Bida people consulted together, and at last said: "This youth is of noble birth and will make a beginning for us, let us exalt him to be our prince." So they made him their prince and obeyed his behests.<sup>39</sup> The constant association of the Beerothite name with Futa and Bida, and the fact that the name of Hadadezer is found in Japan as Zada Akira, and among the American Iroquois as Atotarho, evidencing a Beerothite element in the Japanese and Iroquois populations, tend to prove that Futa, Pety, and Bida, are the same word as the Kenite Bedad and Sanscrit Pandu, reproducing in Asia the Betah which was counted with Berothai as a chief city of the Hadadezers of Hamath Zobah. Their appearance in Mongol history, in which also the Doerben Oeroet or men of Arba have a place, suggests that the Mongols were a hybrid race, consisting of mingled Hittite and Japhetic (Jerahmeelite) elements, which did not become physically fused into typical Mongolism until after the time of Kublai Khan. This, however, is but a passing suggestion. These Futa-mame are represented as the enemies of the Raba Kita, a people whose violence was feared by the worshippers of Buddha, who protected the funeral convoys of their chiefs with armed bands when passing through the Futa country to the place of sepulture. The Futa, therefore, must have renounced the Buddhism professed by their ancestors in India.

To determine the Khitan family whom the Raba or Arba Kita represented, the monuments must be consulted. One of these reads as follows: "The temple attendants of Buddha present a petition, to honour Buddha Anata, to king Sakata. The youthful consort of Sakata had destroyed the foundation of the round house. The disciples of the law desire the re-erection of

<sup>39</sup> Klaproth, *Asia Polyglotta*, 261.



the broken ruin. To proclaim Buddha Anata, the righteous king Sakata convoked the poor and the rich. To him who gives three days labour, Buddha promises to overlook the united deeds of three hundred years. Sakata acquires discipleship the 970th year from the death of Buddha. The Raba people are convinced by reason of (the doctrine of) peace. This important document, which belongs apparently to the early days of Khitan monarchy in Siberia, for no king with dated record older than that of Sakata has been found, shows that Buddhism, to which we are indebted for these monuments, was struggling to maintain itself. It also indicates, along with other inscriptions, that it was the practice of the Khitan kings of Siberia, as of those in India and Japan to associate with themselves in royalty the *taishi* or heir apparent who became a Cæsar to the monarch's Augustus. Such a *taishi* was the youthful consort who had destroyed Buddha's round house and him Sakata seems to have survived. In another inscription Sakata is said to have lived more than ninety years and to have been succeeded by ' grandson Matome, whom Jidzuta followed. Makuba is given as the name of Sakata's widow. An inscription without date tells of warfare, and of Buddhist priestcraft in making use of the widow of the slain king to obtain contributions for the support of the disciples of the alms-bowl. "King Kumida overcame and destroyed king Yosuno. Attend to the prayer of the writing, the letters which Matoriki, the wife (widow) of the lord of the kingdom, granted to be engraved. Four peaceful years (she spends) in special retirement, relying on the promise of Buddha that she will meet her lord. The writing announces loss (a calamity): a high wind has destroyed the temple. The widow desires contributions to repair the temple of Buddha. Let there be peace." A similar request is made by Batoba, the widow of the warrior Sasu and mother of his successor Nobagu with the usual promise of an indulgence, but in this form, that he who gives five days work will be regarded as having offered six hundred prayers. We have thus the fact of a Raba Khitan dynasty and people holding the upper waters of the Yenisei early in the fifth century of the Christian era. It is also seen that Buddhism prevailed among them and that they were the enemies of the non-Buddhist Futa,

to whom, although it is not stated, Kumida the slayer of king Yosuno, belonged. He may have been a Beerothite Shemidah. The Raba royal names masculine are Sakata, Matome, Jidzuta, Yosuno, Sasu, and Nobagu, and the feminine, Makuba, Matoriki and Batoba.<sup>40</sup> Sankata is the name of a king of Cashmere who appears among the Varmanas, and Sangata finds a place in the Maurya line which was headed in Magadha by Chandra Gupta but which speedily fell under the power of the Varma Sakis. On a sandstone rail from Buddha Gaya in India the name Sankuta appears as that of a descendant or successor of Gorami.<sup>41</sup> No Raba is known in Hittite history as a Shuhite ancestor, but Rapha belonged to the allied Ahashtarite line of Chelub, and his son Ishhod, as the ancestor of the people of Sughdha, or the Sogdians, might furnish the name Sakata. Buddha is called a Sakya, but his father Sudhodana bears the Chelubite name Eshton. It is likely, therefore, that the Shuhites, being the most extensive of the Ahashtarite tribes in the east, gave their name to all of them, and that the comparatively small body of the Hammurabites or Khanirabi, known in India as the Kamarupas, was thus classed with the Saki. Their original abode in India seems to have lain between Sogdiana and the western part of Cashmere, the Darvabhisara of the latter country representing the Abiezrites of Rapha, and the Sogdians of the former, the senior line of Ishhod. This identification of the Raba or Siberian Rephaim with the Sakis of India is in harmony with the Buddhist account of the ancestral monarchs from whom Gautama descended, which includes Chetiya, Upachara, and Muchala, or Ishhod, Abiezer, and Machalah, the sons of Samlah and grandsons of Rapha. The Varma name, for which in one place that of Viripa or Virupa is substituted, will thus be akin to the Sanscrit Bribhu as a name of Ribhu or Orpheus: and the Raba Khita or Rabamame correspond to the Esthonian Lappigunda and the Hammurabi of the cuneiform legends. It must have been a great moral victory that brought the descendants of the

<sup>40</sup> Spassky, *Journal of the Imperial Society of Geography*, St. Petersburg, vol. xii. p. 111, seq.: Other inscriptions collected by M. VI. Youferoff of St. Petersburg for the author. These were imperfectly and very incorrectly translated some years ago before the author had studied the Indian inscriptions which lead up to them.

<sup>41</sup> *Arch. Sur. of India*, iii. Pl. xxvi.

man-devouring Simurgh and Harpy into the peaceful path of Buddhism.

We can now decide with tolerable certainty that the Raba Kita were driven out of India by Vicramaditya shortly after 63 B.C., when that monarch issued his edict for the extermination of the Sakis, and revived the empire of the Guptas of which the Saki Varmas had deprived them. The Futa cannot have been long in following the worshippers of Buddha, for the same Vicram reigned in their capital Oojein. Taking refuge in Thibet and Tartary, new exiles from India gradually drove them northward, until, in the beginning of the fifth century, they reached Siberia and there established a civilization, the nearest approaches to which are the Scythic to the north of the Black Sea and that of the American mound builders. How long this Yeniseian Raba kingdom lasted we have at present no means of knowing. They were not the first of the Khitan in northern Asia: the Jephunnites or Huns had preceded them. These Jephunnites, the Armenian men of Van, the Aven of the Bible, were known to the Indians as the Yavanas, being recognized as a tribe of Bharata Varsha or Hindustan. In some lists of the inhabitants of Bharata Varsha the Hunas replace the Yavanas, and they are generally thought to be the same people. The name Yephunneh became on certain lips Vun, on others Wun, as the Chinese Yun represents a more ancient Wen. This gradually, through the Greek Oun, assumed the form of Hun. The Huns first appear prominently in Europe in the middle of the fourth century A.D., when they pressed upon the Goths from the east and compelled them at last to seek shelter within the bounds of the Eastern Empire.<sup>42</sup> But in Chinese history the Hiun-yu are mentioned in the time of the Shang dynasty, which is said to have reigned between 1766 and 1234 B.C.<sup>43</sup> If at such an ancient period the Chinese came into contact with Huns, it is certain that they were not then natives of what is now China. A more reasonable date is found for the appearance of the Hiong-nou, who were contemporary with the Han dynasty, between 163 B.C. and 196 or 220 A.D. It has already been intimated that part of this dynasty, called that of the

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<sup>42</sup> Gibbon, *Decline and Fall*.

<sup>43</sup> Gutzlaff.

Eastern Hans between the years 25 and 220 A.D., exhibits evidence of having been itself a Hunnic line of invading princes, in its royal names Hoping, Heping, Hingping, and Yungping. When expelled from China, the Hans took refuge eastward in Japan and westward in Armenia, the old home of the Vans. The Japanese annals state that the Hans arrived in their islands about 300 A.D.<sup>44</sup> It is incontestable that the Jephunnites colonized Japan: the very name Japan, or Nippon its nunnated form, plainly declares the fact. But before entering Japan they almost of necessity passed through Corea. The Coreans were known to the Japanese and neighbouring peoples as the Hans. Their chief tribe or nation was called Kaokiuli, and derived its name from Keilah or Kegilah the Garmite son of Naham.<sup>45</sup> A little confusion arises from the change of *r* to *l* in the word Hazor or Chazor which became the property of the Jephunnites in northern Palestine at the time when Israel conquered the country, for as Hazor or Chazol it is not unlike Kegilah and may compete with it for identification with the Indian Kosol and Armenian Cozala. In the west the Huns were called the Khazars, and sometimes the Akatir. In Mexico the Corean Kaokiuli were known as the Acolhua Tepanecs.<sup>46</sup> In Pontus of Asia Minor, however, a distinction is drawn between Gazioura or Chazor, and Gazelonitis or the district of Kegilah.<sup>47</sup> It is evident that the Jephunnites preceded the Raba Kita of the Yenisei, and their congeners, the Futa or Beerothites of Bedad and Betah in north-eastern migration.

There were other tribes of Hittites that formed an earlier advance into the east. As we cannot tell when the Jephunnites, a remnant of whom Alexander found in Taxila, were driven towards China, nor what was the cause of their migration, so is it to a large extent with the Zerethites. As Toltecs they are mentioned in Mexican history the first of all the Hittites; Chichimecs, Tepanecs, Zacatecs, Aztecs being later arrivals in Anahuac. They appear again in the Loo Choo islands as an out-post of the Japanese race. In India the Daradas were once a

<sup>44</sup> Titsingh.

<sup>45</sup> San Kokf, etc.

<sup>46</sup> B. de Bourbonnourg

<sup>47</sup> Strabo, etc.

powerful people. They named the Zaradrus river in the Punjab and possessed Lahora, which was an oriental home of the Illyrians. Delhi was their foundation, a name intimately connected with the migrations of the Zerethites in Thibet, and the original of the Toltec Tollan. There was Kurukshetra or Thaneswar, which reproduced the original battle-field between the Kurus and Pandus of Gebalene. The Raja Tarangini tells of wars waged by the kings of Cashmere against these Zerethites, and, when Indian history dawns, the Futa or Pandus are found in occupation of a great part of the Kuru country, planting their Agra in the very midst of it. The Zerethites did not submit to Buddhism, and must thus have been the first to seek an abode in which human life was not valued, where they could carry forward the sanguinary rites of their forefathers. In Gujerat, an out of the way region, they left a remnant of their race, while the main body, passing through Thibet and northern China, gained Corea, Japan, and the Loo Choo islands, and finally the shores of America, not alone but in company with a band of Hamathites or Amoxoaques who recorded their deeds. No monumental record of these Zerethites in eastern migration has yet been found: the Mexican annals alone tell their story. Yet in Siberia, Inbask and Pumpokolsk seem to be records of Bimhal and Pasach, the sons of Japhlet; and the great desert of Kobi, that sent so many invading tribes into China proper, may have received its name, not from the Mongol but, from the descendants of their ancestor Ziph. When the Japanese arrived in their islands they found them already occupied by a peculiar race whom they called, after the Chinese, Mozin or hairy men, but who are generally known as Ainos. With them the Japanese had long wars which lasted into the eleventh century. Those who inhabited the Island of Yedo were called Atsouma Yebis, a name which seems to connect with Yebis-san-ro, the god of the sea.<sup>48</sup> Yeso is the present habitation of the Ainos and its name is native, as is Nossabou, that of one of its bays. Among their islands also are found Mosiya, Mozia, Masaotsi, Motofa, Nayakoba, Yefaito. Their account of their origin is that an aged couple came to the sea at Yesasi vainly looking for something to eat. In a dream they were told to stir

<sup>48</sup> Titsingh, *Annales*; San Kokf, 181, seq.

the sea with a stick or oar. This they did, when a white froth or scum rose on the surface of the water, under which they found multitudes of little herrings called *nisin*. Satisfied with these they remained in the island, and had a great family of descendants. The old man received the name of Yebis, and his wife, that of Omba Kami; and over their tombs temples were erected in their honour.<sup>49</sup> This tradition is valuable as shewing that Yebis is a native name and not a mere Japanese title for barbarians. The language of the Ainos is distinctively Khitan, resembling some Dacotah and other American dialects, but also showing curious analogies with the Berber speech of northern Africa. It is very likely that they are a mixed race, which has degenerated through ages of privation from a nobler original, and that a large Ammono-Hittite element in the line of Jabez enters into its composition. Their names for man *ainuh*, *gur*, and *oikyo* are not peculiar to them, for *hihnah* and *wineha* are Dacotah, *eniha*, *anikuh* and *onkwe*, Iroquois: *ccari* is Peruvian, *heka* Lesghian, *agu* Circassian, *ickkiga* Loo Chooan, *oiakotsh* Koriak. The Ainos may, therefore, be regarded as a branch of the Zuzim or Chichimecs, and the leaders in the eastern migrations of the Hittite tribes.

Returning to Siberia which the Raba and Futa tribes of the Khitan inhabited early in the fifth century, we acquire by inference the story of a migration for which the oriental historians give very different dates. The Chinese say that the Khitan took Liao-tong, which lies north and east of China proper, in the year 907 A.D., and from thence conquered northern China, giving to it a Khitan dynasty and the mediæval name Cathay introduced to Europe by Marco Polo. That these Khitan were the Raba Khita seems likely from the fact that the first of their chiefs who became a king of any note in China was Sheketang, whose name is too like that of the Raba Sakata to be a mere coincidence.<sup>50</sup> Japanese history has naturally nothing to say of migration, but places Sagateno in the year 810 A.D., and makes his successor Otomo, a name not unlike the Matome of the inscriptions.<sup>51</sup>

<sup>49</sup> San Kokf, 212.

<sup>50</sup> Gutzlaff.

<sup>51</sup> Titsingh.

Turning, however, to Korean history we read that, in 685 A.D., the Khitan, who had dwelt for some time in Liao-tong, descended as an invading host upon the Korean kingdoms, took possession of northern Corea, and held sway there with changing fortunes till 1216, when they were expelled or subdued.<sup>52</sup> The Chinese historians do not make them disappear from Cathay till 1125. If we accept the Korean date, the Khitan must have been on the borders of China early in the seventh century if not before, so that their stay in Siberia cannot have extended over two centuries at the utmost. There must have been Hittite inscriptions, Siberian in character, in northern China, but, if they have come to light, no public mention has been made of them. The Raba Khita cannot yet be traced in the histories of Corea and Japan as Rabas, but in America they seem to have constituted part of that Dacotah family in which the Seepohskah or American Shapsuch, the Mandans are found, as the Upsarokas or Absarooke, the remotest of the Abissares or Abiezrites. These Indians generally known as the Crows were among the handsomest and most warlike of the American aborigines.<sup>53</sup> The Japanese, and probably the Koreans also, have ancient inscriptions, but they have not been studied in the light of modern discovery, Japanese writers contenting themselves with efforts to set forth the modern equivalents of the ancient characters, instead of presenting facsimiles of the original documents.<sup>54</sup> All, therefore, that can be asserted at present is inference from geographical and tribal names in Asia, taken together with the recurrence of the same in Mexican history, as to the successive waves of Hittite migration into the east, and the dates at which the older immigrants into Japan became, under pressure of the younger, emigrants towards the American coast. Thus we learn that the Jephunnites, though one of the earliest of the migrating tribes of the Khitan, must have been one of the last to occupy Corea and the Japanese islands, inasmuch as they are now the chief inhabitants of the former, and, with the Hamathites or Yamato, the principal occupants of the latter. The oldest American colonies from the

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<sup>52</sup> San Kokf.

<sup>53</sup> Catlin, *North American Indians*; Schoolcraft's *Indian Tribes*.

<sup>54</sup> Ban Nobutomo, on *Ancient Alphabets*.



mainland of Asia cannot antedate by any lengthened period the rise of Toltec dominion in Mexico, which is said to have begun in 721 A.D., although some accounts take it back to 717.<sup>55</sup> If we allow as long an interval between the beginning of the Mound Builder empire in North America and that of the Toltec monarchy, as elapsed between the period of Sekata in the Yenisei mound country and the establishment of Khitan empire in Liao-tong, China, and Corea, the beginning of the sixth century will be time enough to bring the northern Hittites to America. There seems to be evidence that the southern or oceanic Hittites of changed speech came to Guatemala and Yucatan at a much earlier period, but, as has already been indicated, the changed conditions of these semitized Hittites so complicate the story of migration as to call for separate treatment from the historian.

Before proceeding to the western coast of America, Hittite tribes, other than those which passed into and through Corea and Japan, call for attention. Of these five remnants still remain in Siberia, including the Yeniseians, Yukahirians, Koriaks, Tchuktchis, and Kamtchatdales. All travellers among these tribes, who have had any knowledge of the so-called aborigines of North America, have been struck with the surprising likeness between the two peoples in personal appearance, habits and arts.<sup>56</sup> A comparison of the languages spoken by these tribes of central and eastern Siberia with those of the American Khitan confirms the connection thus established, although few comparative philologists have taken the trouble to make the wide induction necessary for such a comparison. The Yeniseian *Koleda* and the Iroquois *Kanata*, each denoting a village, seem to be distinct words, but when it is discovered that the chief dialectic changes in the Khitan languages consist in the permutation of the liquids, the identity of the two words is at once perceived. The present Yeniseians can hardly be the same people as the Raba Kita of the inscriptions in their country. Their name of Kenniyeng, and their original extension towards the Obi, seem to mark them as Paseachites in the line of Chanoch, and the Asiatic relatives of the Kanienke or Mohawks of America.

<sup>55</sup> B. de Bourbourg.

<sup>56</sup> Kennan, *Tent Life in Siberia*.

Farther to the east and north, dwell the Yukahiri on the banks of the Jana, Indigirka, and Kolyma. They call themselves Adon or Andon Domni; their name for man is *yada* or *yadu*; and they have two words denoting people, *koonshi* and *toromma*. Their god is Chail or Koil. In point of language they have many affinities to the Tarahumaras of the Aztec Sonora family of America. The god of the Yukahiri seems to be the same as the Lesghian Saal or Zalla, who is the Kenite Saul and Mexican Quetzal, but they themselves do not belong to his tribe or nation, the Beerothites. They rather represent the Maachathites or Massagetae, as descendants of Tirhanah, the second son of Maachah, and their name of Andon Domni connects with Ma Dmannah rather than with Temeni. The distinctive characteristic of the Yukahiri is that they are good tailors, being expert in skin and bead work, so that the Tungus employ them to make their garments.<sup>57</sup> Still farther to the east dwell the Koriaks and the Tchukchis, the latter extending to Behring's Strait, which some of them frequently cross for hunting and trading purposes into America.<sup>58</sup> The Tchukchis represent the widely dispersed Zochethites, and their name Tshekto is the same as that of the American Chacta or Choctaws. The legend of the Crawfish Band found among the Choctaws and some other American (Dacotah) tribes, is that large crawfish dwelt in ancient times in holes near the Choctaws and would not mix with the red men, but retired to their underground dwellings as soon as they appeared in sight; some Choctaws lay in ambush near their holes, and when the crawfish came out to look abroad, cut off their retreat, upon which the crustaceans surrendered, had their claws clipped, were taught to stand on their tails which soon developed into feet, and were finally admitted into the Choctaw nation.<sup>59</sup> This tradition points to the reception of a foreign people into the Zochethite tribe, and the crawfish, which is the nearest North American approach to a scorpion, suggests that the Cecropian Jerachmeelites, the scorpion men of Babylonia, were

<sup>57</sup> Sauer's *Billing's Expedition to the Northern Parts of Russia*.

<sup>58</sup> Dall, *The Origin of the Inuit*, Smithsonian Contributions to North American Ethnology, vol. i. pp. 93, seq.

<sup>59</sup> Catlin, *North American Indians*; Dorsey, *The Myths of the Raccoon and the Crawfish*, American Antiquarian, vol. vi. p. 237.

the people thus admitted. Here then is another historical foundation for the story of the white man among American Indian tribes. The Choctaw story of migration through a region of intense cold, seems to indicate that the Tshekto made their way into America by Behring's Strait, rather than by the Aleutian chain or by a long sea voyage. The Schelagi who formed part of the Tchuktchis were their near relations, the Cilicians or Colchians, descended from the Charashim of Joab, the Kenezzite. The so-called Cherokees who call themselves Chilake, and whose language has its chief affinities with the Iroquois, probably represent this family in America. In Mexico they were known as the Chalcas. The Koriaks, on the other hand, worshipped Arioski the god of war, who is the same as the Iroquois Areskoui, and at the same time, as the Greek Ares, and Ma Reshah the Achashtarite.<sup>60</sup> In the Koriaks, therefore, the Georgians may be found rather than the Colchians, and their name comes from Korach, the eldest son of Hebron, the son of Ma Reshah. Closely related to them in speech are the Kamtchatdales, who call themselves Itelmen. Their ancestor was Tigil which is also the name of their chief river. His wife was Sidanka, and the parents of this first pair were Katchu and Katligith.<sup>61</sup> There is a strange mixing of traditions in this theogony, for Tigil is Zochar as Taxil, Deucal, Tiglath; Katchu is Cheth; and Katligith is a Mexican-like form of Jerigoth, the ancestress of Talmai, whence the name Itelmen. The Kamtchatdales must, therefore, be a mixture of Zerethites and Zoharites. Adding to these two stocks that of the Ethnanite Tchuktchis it would appear that the sons of Naarah had driven those of Helah into the north. The connection of Tigil and Itelmen is, however, very old going back to the time when Teucer son of Telamon soon after the Trojan war founded Salamis in Cyprus. The passage from Kamtchatka to America was by the Aleutian chain ending in Alaska. The great cause of emigration from that point, from northern Siberia and from Japan was the pressure of hostile tribes, a pressure which began with the expulsion of anti-Buddhist tribes from India before the Christian Era, but of which the

<sup>60</sup> Mackintosh, *Origin of the North American Indians*, 61.

<sup>61</sup> Prichard, *Physical History of Mankind*, iv. 449, seq.

tide does not seem to have reached the ocean until the beginning of the sixth century.<sup>62</sup> This continued without intermission down to the time of Kublai Khan, far on in the thirteenth century. His great fleet, manned chiefly by Coreans and the tribes of northern China and Siberia, and consisting of four thousand vessels, which he sent to the conquest of Japan was dispersed by storms, and doubtless contributed an element to the population of America; but the civilized inhabitants of that continent must have gone forth from Japan, as did those who colonized the Loo Choo and Meia-co-Shimah islands as deliberately banished exiles in large sea-worthy junks well manned and provisioned, to find an unoccupied land. Since 1782, no fewer than forty-one Japanese junks have been known to be wrecked on the coast of America, twenty-one of them since 1850. Some were deserted, but in most of them sailors were found who settled in the neighborhood of their wrecks.<sup>63</sup> Such being the case in recent years when the voyagers had no intention of committing themselves to the eastern current, how much more likely is it to have occurred on a large scale in the times of upheaval in eastern Asia, when the hunted Hittite, tired of weary wanderings, ardently sought a far off home in which he might dwell at liberty and in peace. The stories of revolt that occur frequently in the ancient annals of Japan are generally accompanied by tales of expatriation, which could only take place by sea, the very tide of which favoured the exile's cause, and wafted him rapidly to the new world. The Zerethite, it must also be remembered, was a seaman. As the Cherethite his fleet had swept the Mediterranean from Crete to Sardinia, and as the Illyrian Dardanian, he was the dreaded pirate of the Italian and Spanish coasts. In northern Asia, rivers and lakes must have kept up his water training, but when he reached the open sea, the native instinct must have revived, even as the hen nurtured duck takes to the pond, and have led the Toltec across the broad Pacific, while his more timorous brethren followed the Aleutian stepping-stones, or in a single day traversed the icebridge at Behring's Strait. Thus with our eyes towards the world which we call western, but

<sup>62</sup> Markham, *Arctic Papers*, Geographical Socy, of London, 1875.

<sup>63</sup> Allen, *La très-ancienne Amérique*, *Congres des Américanistes*, 1877, i. 81.

which to the Hittites was the land of the rising sun, we leave the Asiatic shore in the track of these bold pioneers, turning the back upon the only two Hittite kingdoms that have withstood the ravages of time and the assaults of unnumbered enemies, with the hope that Japan and Corea may emulate in nobler fields of enterprise the heroic deeds of those great ancestors of theirs, who, when the Semite was a vassal and the Aryan a mercenary warrior or a juggling priest, reigned over all the nations as kings of men.

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## CHAPTER XXII.

## THE HITTITES IN AMERICA.

THE histories of Mexico and Peru, and the traditions of the Iroquois and other tribes of North America, have been found to illustrate early Hittite history. The American continent was originally peopled from two different directions, the one being the north-eastern coasts of Asia, the other, the Malay and Polynesian archipelagos. To decide the question of derivation, the first question to ask is philological: does the tribe or people make use of prepositions, and generally prefer the abstract term to the concrete, in language? If it does, it is of Malay-Polynesian origin; if not, of northern Asiatic. Another question relates to habits and tradition: is the people maritime or fluvial, and is its heaven an insular one? Again if the answer be affirmative, the people is one that has come from Polynesia; if negative, it is of continental origin. Consulting the ethnographic map, it appears that the American tribes of insular derivation have everywhere been displaced, for they are found in the eastern parts of the continent as Algonquins, Mayas and Quiches, West India Islanders, and Mbaya-Abipones. Who displaced them from their original seats on the western coast? The answer is,—the more warlike tribes of continental origin, that, through many ages, poured southward from the arctic limits of Alaska to Tierra del Fuego. There is no reason for supposing the Algonquins to have been very ancient colonists of America, for remnants of the same oceanic migration still occupy the western coasts, but the traditions of the Mayas and Quiches of Yucatan and Guatemala indicate that they were the primitive tribes of Central America.<sup>1</sup> It is quite possible, as some writers have asserted, that they arrived in the New World before the beginning of the Christian era, bringing with them their strange system of conventional hieroglyphics that has puzzled so many investigators, and which

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<sup>1</sup> B. de Bourbourg, Nations civilisées.

betrays relationship to the characters found on Easter Island and to the most ancient Chinese symbols.<sup>2</sup> These tribes also brought with them traditions relating to the ancient period of Hittite supremacy in Egypt, Palestine, and Chaldea. Some of these traditions have been referred to in these pages, but this is not the place to consider them in detail.

The first historical American people of continental origin is the great race of the Toltecs, whose monarchy was established in Mexico in the beginning of the eighth Christian century. The Quinames, Olmees, and Othomis are supposed to have preceded them, but no nations of Quinames and Olmees are known, and the Othomis have no history to speak of.<sup>3</sup> The Toltecs are said to have come to Mexico by sea, but the same account is given of the Nahuatl, while the Chichimecs and the Aculhua Tepanecs are derived from the northern land of caverns in New Mexico and Colorado.<sup>4</sup> That the Toltecs did come by sea, that is by a long sea voyage from Japan, the Loo Choo Islands, or the Meia-co-Shimahs, is very probable, but the admission that they did so cuts down the antiquity of the American Hittites of postponing speech by two centuries, for the Chichimecs were posterior by two centuries to the Toltecs. Thus the Chichimecs and Aculhua Tepanecs may have worked their way southwards from Alaska during the eighth and ninth centuries, while the Toltecs were extending their empire over the Maya-Quiche inhabitants of Mexico. But Mr. Becker has shewn that the traditions of the Mexicans bring all their tribes, Toltecs, Chichimecs, Aculhua-Tepanecs, Nahuatlacs, and Aztecs from Chicomoztoc, the land of the grottos, which is Colorado.<sup>5</sup> The Toltecs, therefore, although they came by sea, must have touched land, not in Mexico, but somewhere on the Californian coast, and have thence passed south-eastwards into the region of caverns. The collectors of native traditions have not sufficiently distinguished the various tribes of the Khitan, for they call the Toltecs by the Chichimec name, and at times identify them with the Nahuatlacs, and even

<sup>2</sup> Cyrus Thomas, *A Study of the Manuscript Troano*; Léon de Rosny, *Codex Cortesianus*.

<sup>3</sup> B. de Bourbourg.

<sup>4</sup> B. de Bourbourg.

<sup>5</sup> Becker, *Congrès des Américanistes*, 1877, Tome i p. 326.



go so far as to unite their traditions with those of the Mayas and Quiches. The Toltecs were the Zerethites, some of whose posterity occupy the Loo Choo Islands to this day. The Chichimecs were the Zuzim, the Tsutemame of the Indian inscriptions, and of these the Mexicas and Aztecs were branches. The Nahuatl were the Nairi Ahashtarites, represented in Siberia by the Raba-Kita. And the Aculhua Tepanecs were the Jephunnites, descended from Keilah, whose ancestors founded the Kaoli or 'Kaokiuli kingdom of Corea. The Hopherites were represented among these tribes by the Amoxoaques or Hamathites who acted as their scribes and learned men.

The arrival of these successive Khitan waves drove the American tribes of oceanic origin into the east. The Toltecs found in Mexico and farther to the south a civilization of no mean order, that of the Maya-Quiche peoples, which in its architectural remains exhibits affinity to the ancient civilization of the Malay archipelago.<sup>6</sup> From that region also they must have introduced maize to the American continent. Mr. Crawford says: "As far as a matter of this nature is capable of demonstration, it may also be conjectured that maize was cultivated in the Indian Islands before the discovery of America, and that the plant is an indigenous product."<sup>7</sup> In Mexico proper the Toltecs superseded the Maya Quiche civilization by their own, the characteristics of which were Japanese, at the same time borrowing many elements of culture from the oceanic aborigines. Undue attention has been paid to these borrowed elements, the result of which has been an obscuring of the relationship of the Mexicans. Following a similar process, the ethnologist might derive the Japanese from China. The Toltec empire came to an end in the middle of the eleventh century, when it was superseded by the Chichimec monarchy in the Mexican and Aztec, or Nahuatl, divisions of the Zuzim. Coincident with the fall of the Toltecs in Mexico was the rise of the Peruvian empire of the Incas.<sup>8</sup> A great Toltec civilization, outrivalling that of Mexico, arose in Peru and extended itself southward into Chili, lasting until the Spanish

<sup>6</sup> Edinburgh Review, April, 1867, 341, in which the temple of Palenque is compared with that of Boro-Bodo in Java—Comp. Crawford's *Indian Archipelago*, vol. ii.

<sup>7</sup> *Indian Archipelago* i. 366.

<sup>8</sup> *Peruvian Antiquities*.

conquest. Descendants of the Khitan are found not only in Chili but also in Patagonia and Tierra del Fuego, exhibiting in the last named region the same degradation that obtains in the Esquimaux country in Arctic America. A third, intermediate, centre of culture was New Granada. Its inhabitants were not Toltecs but Chibchas or Muyscas, belonging, therefore, as Moschi and Cappadocians, or Meshechites and Jabezites, to the Ammono-Hittite line, which lived in degradation in Japanese Yezo as the Yebis. Their great god was Nemqueteba, a disguised Mezahab or Montezuma, and their ancient teacher was the bearded Bochica, who came from Pasco and disappeared at Sogamoso, an occidental Paseach, Pthah, or Budha. Humboldt has shewn that their government by two monarchs, one of peace, the other of war, was the same as that of the Japanese.<sup>9</sup> They had money also consisting of circular plates of gold, and built temples that contained stone columns. Commodore Perry has also indicated the identity of the Muyscan and Japanese astronomical systems.<sup>10</sup> The same Japanese analogies will be found throughout the whole of the Khitan area in America.

On American ground no antiquarian subject has been more largely discussed than the origin of the Mound Builders. Their mounds have been traced from British Columbia westward to Michigan, but abound in the valleys of the Ohio and the Mississippi. In character they differ little from those of Siberia and European Scythia, the dead whom they contain being buried in the same manner, and the objects that accompany them being of a similar nature. In Wisconsin one of the mounds has the form of an elephant, and in another near Davenport, Iowa, a pipe was found carved in the form of an elephant. The question has, therefore, been asked whether the builders and makers of these were contemporary with the Mastodon in America of which the Iroquois, according to Cusick, had a tradition, or whether they brought their knowledge of the animal from southern Asia.<sup>11</sup> Certainly their ancestors knew the elephant well in India, and made use of

<sup>9</sup> Humboldt's *Views of Nature*, 426. The same is true of the Muskogees or Maskoki, Chateaubriand, *Voyages* ii. 67.

<sup>10</sup> Perry, *U.S. Expedition to Japan*, p. 73.

<sup>11</sup> Short, *North Americans of Antiquity*; Cusick, *History of the Six Nations*; Elephant Pipes in the Museum of the Academy of Natural Sciences, Davenport, Iowa.

that animal in war. The Khitan sculptures in Mathura and other ancient Indian seats portray the elephant in many forms.<sup>12</sup> It is to be remembered, however, that Mammoths perfectly preserved in the ice have been found in Siberia about the Lena, in the very midst of the Yukahiri and other Khitan peoples, who would thus have an opportunity of reviving their recollection of the gigantic animals that their more ancient artists loved to represent. The elephant pipe of Davenport has been most unjustly and on purely *a priori* grounds denounced as a fraud, and the same stigma has been attached to the inscribed stones that were found along with it. There have been archæological frauds in America and in other parts of the world. Negative criticism is also a very easy process, involving little knowledge and less labour on the part of the critic, who by crying Fraud! gains for himself a reputation for acuteness. The Davenport inscribed tablets are not frauds, and the same is no doubt true of the elephant pipe. The principal Davenport stone is engraved on both sides, on one of which a hunting scene is depicted, very much in the same way as in the Siberian carvings represented by Spassky.<sup>13</sup> The other sets forth a cremation or sacrificial scene, over which, in three horizontal columns, are semi-hieroglyphic characters furnishing a new Hittite syllabary, having well determined connections with the Corean alphabet and the Siberian and Mexican graphic systems. The stone was found in 1877 by gentlemen who were unacquainted with the Siberian inscriptions, and at a time prior to any suggestion of Hittite remains in America. The second stone is called the Calendar stone, and in its outer circle contains twelve figures much obscured that appear to constitute a zodiac. The third exhibits the effigy of a chief, around whose head are several characters, those on the left reading, according to Siberian interpretation, Makabala. The name appears in the same form on the cremation tablet, and also as Balamaka, and he is there called the king of Temba. Two other Mound Builder inscriptions, the genuineness of which is vouched for by a comparison of their legends with those of the Siberian stones, are those of the Grave

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<sup>12</sup> Archaeological Survey of India.

<sup>13</sup> Account of the Discovery of Inscribed Tablets, Davenport, July, 1877.

Creek and Brush Creek Mounds.<sup>14</sup> Their brevity and the absence of punctuation make them hard to decipher. The most important Mound Builder document, from an historical point of view, is the Davenport effigy stone, for on the right of the chief's head is a date, which apparently follows the Lat Indian and Siberian mode of computation from the death of Gautama Buddha. It has not yet been satisfactorily deciphered. According to Iroquois and Algonquin tradition the Mound Builders were the Allighewi, who named the Allegheny range of mountains.<sup>15</sup> They were, therefore, descendants of those Alazones whose mounds Herodotus saw in European Scythia, and of Homer's Halizones, whom Hodius and Epistrophus led from Alybe to the defence of Troy. They thus belonged to the Albanian, Ossetic, Alan, Amalekite, or Temenite tribe, which figures in Mexican history in connection with sanguinary rites under the names Tetzcatlipoca, Texcalte-pocatl, Telpochtli. In southern migration some of them named the Tallapoosa river in Alabama, and remnants of them are probably to be found among the Maskoki tribes who dwelt in that southern region. Others were apparently driven far into the east by the Algonquins and the Iroquois, for, when the Norse explorers landed on the American coast as far south as Massachusetts, they found the Skraelings or Esquimaux there, some of whom as Amalig-mut claim the ancient name of Amalek.<sup>16</sup>

It would be an endless task to distinguish, in the numerous tribes of northern Mexico and the south-eastern States of the American Union, the ancestral stocks of Asia. The former constitute a group called that of the Sonora Indians, all of whose affinities are with the ancient Mexicans, and represent offshoots of many Hittite tribes.<sup>17</sup> In the second group, so well treated by Mr. Gatschet, all that is not Algonquin (Shawano, etc.) is Hittite.<sup>18</sup> The Choctaws are American Tshecto or Zochethites, and the Cherokees or Chilake are the Schelagi of the western world, descendants

<sup>14</sup> The first is well known, having been originally published in Schoolcraft's Indian Tribes, and since frequently reproduced by Colonel Whittlesey in contributions to the Historical Society of Northern Ohio. The Brush Creek Stone was introduced to my notice by Professor Hilder of St. Louis.

<sup>15</sup> Heckewelder's Account of the Indians.

<sup>16</sup> Beauvois, Les Skraelings, *Revue Orientale et Américaine*, Jan-Mars, 1879, p. 5.

<sup>17</sup> Buschmann, *Spuren der Aztekischen Sprachen*

<sup>18</sup> Migration Legend.

of those Cilices whom Josephus places in Moab. The Taensas are probably transported Tohen or Tehinnaites, and their relatives, the Natchez, the descendants of Tehinnah's son Nahash. They should thus be American Nairi and count among them the Pasca-goulas or Paseachites, and southern representatives of the Raba-Khita of Siberia. The Pawnees or Pani are a remarkable people whose history has been told by Professor Dunbar.<sup>19</sup> That they are of Hittite origin is undoubted, but it is not easy to tell in what original tribe to place their divisions Chaui, Kitkehaki, Pitahaue-rat, Skidi, and Arikara. The names of their chiefs at once exhibit relationship to those of Khita-sara and Pisi-sara. Such a name is Pitale-sharu, which means, a chief of men, Larucukale-sharu, the Sun chief, and Skurarare-sharu, lone chief. The first of these acquired great reputation for putting an end to the human sacrifices of the Skidi clan. To the north of the Sonora tribes dwell the Pueblos, Yuma, and Paduca Indians. The Pueblo dwellers, of whom the Zuni are the chief, revere Montezuma, but do not appear to represent any one distinct Hittite tribe. Their cliff houses would naturally link them with the Kenites, and the word Zuni suggests a connection with the Kenite or Hamathite Zanoah.<sup>20</sup> The Yuma Indians appear also to be largely Hamathite, Yuma being an abridged Hamath, and the Coco-Maricopan tribe being a western representative of Rechab as Merkab. A similar word is Maracaybo in South America, but Peru, the land of the Amautas, furnishes Arequipa. Mingled with the American Hamathites were descendants of Mezahab, for the Mojeves, with their god Mathovelial, belong to the same division.<sup>21</sup> The Paducas are a remnant and a very considerable one, of the Chichimecs. The present name of the Chichimecs proper is the Shoshones. With them are the Yutes or Jahdaïtes of the same race as the Aztecs, the Apaches, who are American Japygians or Jabezites, the Wihinasts, probably Jephunnites or western Huns, and the Comanches, who may be descendants of the Assyrian men of Comani.<sup>22</sup>

The principal central and northern tribes of the Khitan are the Dacotahs and the Iroquois. The relations of the latter have

<sup>19</sup> Dunbar, *The Pawnee Indians, a Sketch*.

<sup>20</sup> Cushing, *Zuni Researches*; Mindeleff, *Researches among the Moki*.

<sup>21</sup> Whipple, Gallatin, Becker, De Lucy Fossarieu.

<sup>22</sup> Catlin, Latham, Hale, Schoolcraft, Gallatin.

been sufficiently discussed. The Dacotahs bear the Zocheth name, which may have been that by which the Circassians call themselves, Adighen.<sup>23</sup> But many different families are represented in the many Dacotah tribes. The Seepohskah or Mandans betray in their name a Paseachite origin, and the Absarookes, Upsarokas or Crows, an Abiezrite one. The Issatis or Sioux proper are men of Ishhod; but the Omahas, Iowas, Osages, Ottoes, Puncas, Quappas exhibit a different origin, for, while the rabbit is their great hero, they call his chief enemy Ishtinnike, in which the name of Eshton, the ancestor of Paseach and Rapha, from whom Ishhod and Abiezer descended is found.<sup>24</sup> It appears, therefore, that the so called American nations, Peruvian, Muyscan, Isthmian, Mexican, Sonora, Pueblos, Paduca, Yuma, Mobilian, Dacotah, and Iroquois consist, and have consisted from the beginning, of portions of many Hittite tribes formed into small confederacies. A little study spent upon the original tribal names, in connection with the laws of phonetic change, will enable the ethnologist to assign to these tribes their place in Hittite genealogy, but the results of such study would be too voluminous and uninteresting to present to the general reader. There is a large Indian family known as the Tinneh, of which tribes are found from the borders of Mexico to the Esquimaux region in the north. The language and habits of these tribes are similar in many respects to those of the Asiatic Tungus, but they also have many features in common with the Khitan. They are probably a people of mixed blood.<sup>25</sup>

The adoration of the Sun which characterized alike the Japanese, the Corean, and the Tshekto, is found everywhere among the American Khitan.<sup>26</sup> It was perhaps more famous in Peru than elsewhere, but in Mexico the Sun was the oldest deity. The same orb was adored by the Muyscas, by the Natchez, the Chickasas, and the Hurons.<sup>27</sup> The Huron and Natchez chiefs profess to be the descendants of the Sun like the Pharaohs of Egypt.<sup>28</sup> The same was the case in Japan and Peru.<sup>29</sup> Dr. Tylor

<sup>23</sup> Maregny's Voyages.

<sup>24</sup> Dorsey, Sioux Folk Lore, etc., American Antiquarian.

<sup>25</sup> Bancroft, Native Races of the Pacific States.

<sup>26</sup> Burney, Russian and North-Eastern Voyages, 98.

<sup>27</sup> Chateaubriand, Voyages; Bancroft's History of the United States.

<sup>28</sup> Chateaubriand, Voyages; Bancroft's History of the United States.

<sup>29</sup> Tylor, Prim. Culture, ii. 317.



classes the Puelches and Araucanians of South America, and the Muskogees or Maskokis and Dacotahs of the Northern continent among Sun worshippers.<sup>30</sup> In the same class he places the Kols and Khonds of India, remnants of ancient Hittite days, and the Ainos of Yezo.<sup>31</sup> From the writings of Dr. Tylor and Sir John Lubbock large numbers of facts might be adduced to prove the oneness of the American and the Asiatic Khitan, but the setting forth of these would be of the nature of an argument which the author does not care to enter into.

The descendants of the great heroes of the world's second infancy are to be found in the New World from the extreme north to the extreme south, some of them clothed and in their right mind, others leading a wandering savage life. How great their capabilities are, our survey of their past greatness sufficiently proves. Nothing that man may achieve lies beyond the powers of a race that has produced a Hadad, a Paseach, a Job, a Jabez, a Saul, a Gautama Buddha, and an Asoka. Yet Ichabod seems long ago to have been written over the Hittite name so far as America is concerned, though a bright future appears before it in Japan. Physically and intellectually the Khitan are in the van of the American aborigines, and as individuals they may yet play an important part in history, but not as a nation.<sup>32</sup> Their cohesion was gone before a white man set his foot on the New World, and it was never restored, nor will it ever be. The Khitan are shut in. By slow degrees the white man has been closing in upon them in the last retreat the world provided for the hunted race, until now there is no escape. The red man must amalgamate or perish on North American prairies and South American pampas, as on the wastes of Siberia. He has had almost all the northern hemisphere and part of the southern in his possession, and has not been able to keep it. His nation was the strongest of all the nations of the earth, but internal strife, arising from religious differences and the state system, weakened it in every field of empire, and made it the prey of the spoiler. Its record is one of blood and the avenging of blood, all the way from Egyptian Syene

<sup>30</sup> Tylor, *Prim. Culture*, ii. 261.

<sup>31</sup> Tylor, *Prim. Culture*.

<sup>32</sup> Slight's *Indian Researches*, 24; *Congrès des Américanistes*, 1877, Tome i. 326.



and Elephantine to the snows of Lapland, and from Hebron in Palestine westward to the Fortunate Isles and eastward to Mexico. It is a nation that would not be taught by all the severe blows that fell upon it, by all the wise teachers whom Providence raised up for its instruction. Its nature was that of the beast of prey, brave and dignified, but cruel and insatiable. Its fall is part of the world's salvation, its sad tragedy a monument of retributive justice. *Quem Deus vult perdere prius dementat.*

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